

# **THE RITE OF SODOMY**

**HOMOSEXUALITY  
AND THE  
ROMAN  
CATHOLIC CHURCH**

**VOLUME III  
AMCHURCH  
AND THE HOMOSEXUAL  
REVOLUTION**

**RANDY ENGEL**

# of Sodomy

## volume iii

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# of Sodomy

## Homosexuality and the Roman Catholic Church

## volume iii

AmChurch and the Homosexual Revolution

## Randy Engel

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Dedication

To Monsignor Charles T. Moss 1930–2006

Beloved Pastor of St. Roch's Parish Forever Our Lady's Champion

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## VOLUME

# III

## AmChurch and the Homosexual Revolution

While it is true that the floodgates of homosexuality in AmChurch were opened ever wider after the Second Vatican Council and the pontificate of Pope Paul VI, the moral rot had taken root decades, even centuries, before.

This volume opens with a historical review of the role of Americanism in the Catholic Church in America and how this heresy provided the foundation for the establishment of AmChurch and its ultimate corruption and takeover by the Homosexual Collective.

Chapter 11 follows up with an in-depth look at the rise of the Homosexual Collective within AmChurch, most especially the role played by its dual bureaucracy, the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC). On July 1, 2001, the bicameral NCCB/USCC was merged into a single entity, the United States Conference of Catholic Bishops (USCCB).

Chapter 12 is a tale of intergenerational homosexuality in AmChurch during the first half of the 20th century. It highlights the lives of three prominent homosexual prelates, Cardinal William O'Connell of Boston, Cardinal Francis Spellman of New York, and Bishop (later Cardinal) John Wright of Worcester and their heirs in AmChurch through the next two generations.

It is no coincidence that the earliest pederast/homosexual scandals in AmChurch occurred in the greater Boston area where Cardinals O'Connell, Spellman and Wright once plied their vice. These three prelates produced an

entire contingent of homosexual bishops and cardinals, some of whom continue to hold positions of power in the American hierarchy today.

## THE HOMOSEXUAL COLLECTIVE

### Chapter 10

#### AmChurch—Posing a Historical Framework

##### Introduction

It's hard to believe these days that there was a time in our nation's history when our land was all Catholic, but there was.

Unfortunately, I had forgotten this simple fact of history, when by some happy grace I happened upon Gary Potter's remarkable essay, "When America was Catholic," excerpted from *After the Boston Heresy Case* and I was reminded that long before the Pilgrims settled at Plymouth, Massachusetts in 1620, Spanish and French Catholic missionaries had civilized and Christianized much of the territories that would become the United States of America.<sup>1</sup>

Potter recalled that among the early Franciscan Spanish missionaries to Mexico was Father Juan Juarez who was appointed the first bishop within the present territories of the United States in 1528.<sup>2</sup>

In addition to the Spanish Franciscans and later Dominicans and Jesuits who established mission churches and schools for the large indigenous Indian populations of the New World, there were the French missionaries who accompanied Italian-born Giovanni Verrazano in his 1524 exploration of the East Coast from the Carolinas to Newfoundland and brought the Faith and European civilization to these shores.<sup>3</sup>

In 1601, Carmelite Friars accompanied the expedition of Don Sebastian Viscayno who set out to explore the coast line of the Californias.<sup>4</sup>

So dominant was the Catholic presence in America, said Potter, that long after the Declaration of Independence was signed on July 4, 1776, "three quarters of the territory of North America—all the land West of the Mississippi—remained Catholic."<sup>5</sup> "From a Catholic point of view, the importance of the takeover by the predominately Anglo-English-speaking Protestant United States of the lands west of the Mississippi cannot be exaggerated," Potter concluded.<sup>6</sup>

#### Bishop Carroll and the Roots of the

## American Church

...the true church is one, as by unity of doctrine, so by unity of government, and she is catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for ‘where Peter is, there is the church.’

*Testem Benevolentiae Nostrae*<sup>7</sup>

That the Roman Catholic Church in America had been able to stave off the formation of an American Church (AmChurch) for almost 300 years is a tribute to the strong faith of our immigrant forebears and the foreign priests and religious orders who continued the struggle against “Americanism” long after the Catholic hierarchy had made its decision to cast its lot with America rather than Rome.

The American hierarchy came into being with the creation of the primal See of Baltimore on November 16, 1789, by Pope Pius VI, the first and only Catholic diocese in the infant nation, followed by the consecration of American Jesuit John Carroll as Catholic bishop-elect of Baltimore at Lulworth Castle, Dorset, England on August 15, 1790. Bishop Carroll enjoyed full centralized powers over all the territories, properties, parishes and priests in the United States.

Contrary to popular opinion, any revolution worth its salt always begins at the top.

Since the Roman Catholic Church is, for better or worse, a hierarchical church, its structure was well suited for John Carroll’s vision of a new American Church (AmChurch) of which he was to be a prime architect—a Church made in the likeness of the New Republic—unfettered by Roman chains. His first salvo against the Roman Church was launched at his consecration when he deleted the ritual oath to “extirpate heretics” so as not to offend Protestants.<sup>8</sup>

The Carrolls of Carrollton were among the richest of the first families of the original thirteen colonies and the largest landowners in Maryland.

John Carroll was born in Prince George’s County, Maryland on January 8, 1735, the youngest son of a well-to-do Irish merchant father, Daniel Carroll and a fabulously wealthy mother, Eleanor Darnall Carroll.

At the age of 12, John was sent to a Jesuit grammar school for one year at Bohemia Manor on the Eastern Shore of Maryland and then shipped abroad to be educated at the Jesuit College of St. Omer’s in French Flanders famous

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for its liberal education, training in good manners and commitment to “republicanism.”<sup>9</sup> He entered the novitiate of the Society of Jesus in 1753 and was ordained in 1769 at the age of 34. For the next six years he taught philosophy and theology at St. Omer’s, and traveled extensively on the Continent and England in the company of English notables. It was not until the summer of 1784, after Pope Clement XIV suppressed the Jesuit Order, that the cosmopolitan priest returned home to America.<sup>10</sup>

In her enlightening exposé on Americanism, *The Star-Spangled Heresy*, Catholic writer Solange Hertz records that John Carroll’s older brother Daniel and his second cousin Charles were both lawyers turned politicians and each played important roles in the American Revolution. It was not surprising then that their newly returned brother and cousin should be drawn into a sundry of revolutionary, quasi-Masonic intrigues that culminated in the signing of the Declaration of Independence on July 4, 1776. Charles Carroll, who helped finance the Continental Army, was the only Catholic to sign the document. Daniel Carroll later distinguished himself by joining the Lodge in May 1780. He rose to the post of Master Mason even though all Masonic and Secret Societies were forbidden to Catholics under the sweeping edicts of Pope Clement XII (1731) and Benedict XIV (1751).<sup>11</sup>

During the war years, Father Carroll refused an assignment from his former Jesuit Superior, Father John Lewis, that would have taken him away from his home and his 70-year-old widowed mother. Instead he carried on his own mission work in Maryland and Virginia. After the war, Father Carroll developed a keen interest in ecclesiastical administration. He initiated a series of meetings with his fellow ex-Jesuits for the purpose of establishing governing norms for the clergy, and laying down rules for the administration and preservation of their property. He also organized a small group of clergy to represent the interests of American clergy and religious in Rome.

In 1784, Father Carroll agreed to accept Rome’s appointment as the Superior of the Missions of the thirteen United States of America with power to confirm. At this time Fr. Carroll endeavored to instruct the Vatican in the necessity of arranging for appointments such as his in a manner that would avoid the impression that Catholic priests were receiving their appointment from a foreign power.<sup>12</sup> Father Carroll’s audacity was rewarded in time by Rome.

On March 12, 1788, the priests of the Baltimore area sent a request to the Holy Father asking for permission to elect their own bishop from their

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number so as to render “as free as possible from suspicion and odium, to their countrymen.”<sup>13</sup>

On May 12, 1788, after implicitly rejecting the concept of a democratically elected bishop, Pope Pius VI gave the Baltimore group a *one-time only* dispensation to elect their ordinary. Father John Lewis was their first choice for Bishop of Baltimore, but he was too advanced in years, so the honor fell to Father Carroll. He was selected on May 1789 and his appointment was promptly approved by the Holy See.<sup>14</sup>

According to Catholic historian Hugh J. Nolan, “Politically, he (Carroll) was most acceptable to the Founding Fathers.”<sup>15</sup> He also had the imprimatur of Freemason occultist Benjamin Franklin who had connections to all the Masonic Lodges in England and Europe and with whom Carroll maintained a warm relationship,” confirms Hertz.<sup>16</sup>

According to Hertz, Carroll never concealed his unbridled enthusiasm for the American principles of “the separation of Church and state, sovereignty of the people, freedom of conscience, universal equality...” and for the application of those same democratic principles to ecclesiastical administration including the popular election of bishops by diocesan priests rather than by the Holy See.<sup>17</sup>

Archbishop Carroll envisioned the American Church as a “private corporation,” not as an “institution-in-law” which was the European view.<sup>18</sup> “In a sense, the whole history of the Church in the United States has been the gracious accepting of that change, a constant adaptation to that life in a new and secular environment,” wrote Carroll.<sup>19</sup>

“Adaptation” to the dominant Protestant secular culture meant the end of an unsightly and unwashed ghetto Catholicism in favor of a more refined genteel homogenized and secularized population despite the fact that non-assimilation was the Catholic immigrant’s strongest guarantee of the continuance of his strong faith.

Carroll held great stock in the virtue of religious tolerance. Unfortunately, religious tolerance is not a Catholic virtue. There are the theological virtues of faith, hope, and charity and the cardinal virtues of fortitude, justice, prudence, and temperance, but tolerance as a virtue is not to be found among them.

As the German church historian Johann J. Ignaz von Döllinger wrote:

The Apostles knew no tolerance, no leniency towards heresies. Paul inflicted



formal excommunication on Hymenæus and Alexander. And such an expulsion from the Church was always to be inflicted. The Apostles considered false doctrine destructive as a wicked example. With weighty emphasis Paul declares (Gal., i., 8): ‘But though we or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.’ Even the gentle John forbids the community to offer hospitality to heretics coming to it, or even to salute them.<sup>20</sup>

Among Bishop Carroll’s many efforts to accommodate Catholicism to the American “spirit,” something akin to putting a square peg in a round hole, was his petition to the Holy See for certain dispensations from the canonical norm including the use of the vernacular in public worship rather than traditional Latin.

The idea of conducting the Sacred Liturgy in a foreign tongue appeared to Carroll to be “preposterous,” especially for poor folks and Negroes.<sup>21</sup> Hertz notes that in 1787, the then Father Carroll claimed that, “to continue the practice of a Latin liturgy in the present state of things must be owing to either the chimerical fears of innovation or to indolence and inattention in the first pastors of the national Churches in not joining to solicit or indeed ordain this necessary alteration.”<sup>22</sup>

Rome compromised with the new American bishop by permitting all sacraments to be administered in the vernacular except for essential formulas—the “vernacular” being exclusively the Anglo-tongue even though the vast majority of Catholics in the United States during the Carroll era were French, German, Spanish, Italians, and Irish not English.<sup>23</sup>

Certainly, Bishop Carroll was not without his particular talents. His contemporaries viewed him as a morally upright and learned man, a sophisticated cosmopolitan with superior social graces and many influential friends in high government offices including President George Washington and, of course, Benjamin Franklin.<sup>24</sup>

In his profile of John Carroll, Catholic historian John Cogley states that Baltimore’s new bishop was “neither particularly charismatic nor even conspicuously pious,” a characterization that appears to be born out by the fact that Carroll wrote no religious tracts during his entire bishopric and only one prayer—a “Prayer for Civil Authorities.”<sup>25</sup> Perhaps his saving grace was his personal devotion to Our Lady and his encouragement of popular

devotions to the Mother of God as the special patroness of the Diocese of Baltimore.

In his Pastoral Letter of May 28, 1792, following the Diocesan Synod held in Baltimore in November 1791, Bishop Carroll reviewed select statutes passed by the synod with special emphasis on the importance of proper rubrics by the priest offering the Holy Sacrifice of the Mass and regular Mass attendance, employment of the sacraments, and financial support for their parish and the missions by the laity. He also highlighted the immediate need for vocations to the priesthood and seminary training and education. In a rather moving statement, Bishop Carroll reminded the faithful of their obligation to pray for the dead and encouraged their special devotion to Mary, the Mother of God.<sup>26</sup>

Earlier in his Pastoral statement, Carroll stated that Catholics were patriotic and loyal citizens and he urged them to make the most of their “liberty enjoyed under our equitable government and just laws.”<sup>27</sup> Conspicuously absent from his pastoral letter was any reference to things Roman, specifically the “Roman Catholic Church” although he did make reference to the “Holy See” and “His Holiness, the Vicar of Christ” at the beginning and end of his text.<sup>28</sup>

### **The Priesthood in the United States**

Among Bishop Carroll’s most important and pressing challenges was the need for an increase in vocations to the priesthood and the development of a native-born and educated clergy. Incredibly, in 1790, the year of Bishop Carroll’s consecration in England, there were fewer than 40 priests, mostly European order priests, to serve more than 30,000 Catholics in the United States.<sup>29</sup> The increased spiritual needs of a rapidly growing immigrant and Indian mission population made seminary training a top priority for the new bishop.

Bishop Carroll had made contact with the superior of the Order of Saint Sulpice while in London and arranged for a small number of Sulpicians to come to Baltimore in July of 1791. The French Fathers set up a temporary headquarters at St. Peter’s Pro-Cathedral and the Seminary of St. Sulpice at Baltimore (later St. Mary’s College and Seminary) came into being. The Sulpicians also assisted in the staffing of Mount St. Mary’s Seminary in Emmitsburg. One hundred fifteen candidates to the priesthood were accepted

by the order from 1791 to 1829 resulting in fifty-two vocations.<sup>30</sup>

In late 18th and 19th century America, the daily life, regulations and routines of the Catholic diocesan and religious order seminary in the United States was strictly governed by priests from traditionalist European orders including the Sulpicians, Dominicans, Vincentians, Franciscans, Benedictines, Trappists, and former Jesuits (their order having been suppressed).

In these early years, the American hierarchy made every attempt to obey the 1563 decree of the Council of Trent that instructed every bishop to provide for the education of his seminarians in his own diocese.<sup>31</sup> Most bishops did not take positively to the idea of a national centralized seminary even though this meant that most school/seminaries had only a handful of candidates.<sup>32</sup> To offset the high costs, boys' boarding schools were attached to many seminaries from which a significant number of candidates to the priesthood were drawn. There were some bishops who trained candidates for the priesthood within their own household or cathedral.

In some cases, promising candidates were sent abroad by their bishops or superiors to the new North American College in Rome or to the American College at Louvain in Belgium for their priestly training.<sup>33</sup>

Rome was amply aware that there were some American bishops who harbored an anti-Roman attitude and deliberately avoided sending their seminarians abroad.<sup>34</sup>

Cardinal Giovanni Franzelin, a member of the Sacred Congregation of the Propaganda who prepared a report on the condition of the Catholic Church in the United States for the pope stated that the real reason that more candidates were not sent to the American College in Rome was the American bishops' "indifference to all things coming from Rome."<sup>35</sup>

At the First Provincial Council of Baltimore held October 17, 1829, the archbishops and prelates in attendance issued a remarkable Pastoral Letter to the "Roman Catholic Clergy of the United States" on the subject of Sacerdotal Perfection in which they stressed that "faults which are trivial in a layman are crimes in the priest," and that nothing is more necessary to the fulfillment of priestly vows than "the spirit of prayer."<sup>36</sup>

On the matter of clerical scandals they warned:

The Savior declared woe to the world because of scandals, and also foretold

that, owing to the imperfection of our nature and the evil propensities of the human race, scandals must come; but He announced His wrath against those by whose fault these evils would arise...we cannot forget that it was chiefly through the misconduct of clergymen that several occasions of lamentable schism were given in our province. How has the progress of religion been impeded! ... How many criminal souls have been precluded from a return to mercy! How many of the wavering have been thrown back in despair! How many have been driven from the sacraments! ...Let us ...call upon you to aid us in guarding our infant churches against such dreadful calamities for the time to come.<sup>37</sup>

Even the ardent Americanist John England, first Bishop of Charleston, was forced to admit that “the example of a pious and zealous clergyman though of limited attainments is a richer treasure to the Church, than talents and learning and eloquence combined.”<sup>38</sup>

Bishop Francis Patrick Kenrick, the Irish-born founder of St. Charles Borromeo Seminary in Philadelphia and Apostolic Delegate to the First Plenary Council of Baltimore in 1852, who became Archbishop of Baltimore in 1842, believed that a Catholic priest needed to be inculcated with all the virtues—especially “humility, disinterestedness, obedience, docility, temperance and purity—in order to “redeem the character of the Priesthood which some unworthy men continue to degrade.”<sup>39</sup>

### **The Rigors of Seminary Life**

In *The Diocesan Seminary in the United States*, Joseph White provides a marvelous historical view of early seminary life in the United States in the tradition of Trent that holds a priest to be a man set apart from other men “to fill by far the greatest and noblest of all ministries” in offering the Holy Sacrifice of the Mass and administering the Sacraments.<sup>40</sup>

All seminary life in both diocesan and order seminaries was subordinated to the development of a supernatural life with the “French school” of spirituality and training dominating the American scene for much of the late 1700s and early 1800s. Special care was given to the morals of seminarians and to training that would provide the internal discipline and fortitude necessary to sustain celibate practice.<sup>41</sup>

Following the edicts of the Council of Trent, the offices of Holy Orders were set at seven and divided into minor orders—those of the porter, lector,

exorcist, and acolyte, and major orders—sub-deaconship, deaconship and the priesthood.<sup>42</sup>

Candidates for the priesthood used standard texts of dogmatic theology approved by Rome and Thomistic Scholasticism was the order of the day especially after Pope Leo XIII initiated a Thomastic revival in the late 1800s. Students in all major seminaries were required to attend 20 or more hours of class a week through their three years of theology (extended to four years in 1910).<sup>43</sup> Seminary textbooks on the spiritual life incorporated the Church's classic works such as the Spiritual Exercises of Saint Ignatius of Loyola and traditional devotions such as the Rosary, devotion to the Sacred Heart, and adoration of the Blessed Sacrament.

Seminary rules were read at mealtime to remind students, faculty, and clergy of what was expected of them both in the seminary and the outside world. The traditional cassock was considered the ordinary uniform of the seminarian. There was absolutely no smoking and no consumption of alcoholic beverages. Seminarians were forbidden to visit in each other's room, dorm doors were to remain open, and particular friendships were discouraged and a subject of immediate correction. The penalty for any infraction of the rules was immediate expulsion from the seminary.

Weekdays and weekend schedules were rigidly controlled with specific times set aside for class work, study, prayers, spiritual readings, and group recreation and sports that encouraged manliness and a feeling of comradeship among the young men. As White noted, the Catholic seminary inspired an *esprit ecclesiastique* that reinforced the unique nature of the Catholic priesthood.<sup>44</sup>

Typically, each seminarian had a regular confessor and spiritual director in whom he could confide. This relationship of confessor to seminarian/penitent was so powerful and so intimate that the former was not called into other considerations of the candidate so as to keep the seal of confession inviolate.<sup>45</sup>

The Sulpician priest Father Francis Havey once remarked, "It is very hard to live up to supernatural views of life, seeing that materialism and naturalism are identified with the glory of the country."<sup>46</sup> However, by God's grace the priesthood in America managed to flourish for another 50 years before the rot of Americanism, a species of Modernism, began to work its mischief.<sup>47</sup>

## **Traditionalism Rises as the Age of Carroll Dims**

In the 50 years following the deaths of Archbishop Carroll in 1815 and *his* chosen successor to the Metropolitan See of Baltimore, Archbishop Leonard Neale in 1817, the Holy See was able to put a break on the growth of anti-Roman separatist factions in the United States chiefly through the selection of more traditional-minded bishops drawn from various ethnic groups and religious orders.

Actually this strategy was already moving into place at the turn of the 19th century with the elections to the American episcopacy of Carracciolini friar Francisco Porró Reinado, Bishop of New Orleans in 1801, Dominican Richard Luke Concanen, first Bishop of New York in 1808, Franciscan Michael Francis Egan, first Bishop of Philadelphia in 1810, the great French missionary priest Jean-Louis Lefebvre de Cheverus, first Bishop of Boston in 1810, French Suplician Benedict J. Flaget, first Bishop of Bardstown (Louisville) in 1810, Dominican John Connolly, Bishop of New York in 1814 and Suplician Louis Guillaume, as Bishop of New Orleans in 1815.

Rome's selection to the See of Baltimore in 1817 after the "democratic" elections of Archbishops Carroll and Neale was the French-born Suplician Ambrose Maréchal.

During Archbishop Maréchal's tenure, Father John England of Ossory, Ireland and another Irish priest, Patrick Kelly, were secretly consecrated Bishops of Charleston and Richmond respectively by intriguing Irish prelates from Dublin and Cork without the knowledge, much less the approval, of the Archbishop of Baltimore.<sup>48</sup>

Archbishop Maréchal was succeeded in 1828 by another pro-Roman, the English-born Archbishop James Whitfield. Bishop John England was among the conspicuously uninvited guests at Whitfield's consecration.<sup>49</sup> Under Whitfield's leadership the German-dominated Redemptorist Order made great strides in the archdiocese and the archbishop used his own personal fortune to further Church interests.<sup>50</sup>

The 33-year-old Suplician Bishop Samuel Eccleston succeeded Whitfield in 1834. At the time of his death in 1851, there were only 327 priests in the entire U.S., and the Archdiocese of Baltimore claimed 103 of them to help serve the diocese's 100,000 Catholics and staff its 83 churches and chapels, 6 ecclesiastical seminaries and other Church-run institutions.<sup>51</sup>

The salutary effects of the election of Maréchal, Whitfield, Eccleston and other ethnic and traditional-minded bishops by Popes Pius VII, Leo XII, Pius VIII, and Gregory XVI were evident in the proceedings of the American bishops' seven Provincial Councils that took place between 1829 and 1849.

A provincial council is a meeting of an archbishop with the bishops of his Province and prelates including superiors of religious orders. It was an era of new zeal for Christ and His Church and the tenor of the Pastoral Letters from these councils reflected this new confidence.

Among the major themes that were repeatedly addressed by the American bishops during the first half of the 19th century were the importance of parochial schools and Catholic institutions of higher education in the education and formation of Catholic youth as well as the great need for religious vocations to the priesthood and sisterhood. The bishops consistently pounded away at the importance of supernatural grace in the life of the Christian and the importance of regular Mass attendance and the necessity of the Sacraments especially Holy Communion and Penance.

The bishops' Pastoral Letter of April 1837 addressed the issue of the growing persecution of Catholics in the United States including the publication of anti-Catholic tracts and books that promoted anti-Catholic bigotry.

The Fourth Provincial Council of Baltimore, was opened by Archbishop Samuel Eccleston of Baltimore on May 16, 1840. Ten bishops accepted the archbishop's invitation to attend the council and representatives from the Sulpician, Dominican and Redemptorist Orders were also present.<sup>52</sup>

In their Pastoral Letter, the American hierarchy bishops warned Catholic laity and clergy of the menace of mixed marriages, that is, the marriage of Catholics to non-Catholics. It also reiterated Gregory XVI's absolute condemnation of secret societies including Freemasonry.

Three years later, at the Fifth Provincial Council, the bishops again repeated the Church's condemnation of secret societies as well as dangers posed by the practice of civil divorce. The latter issue was of particular significance for the Catholic Church in America for it demonstrated both the absurdity of the doctrine of separation of Church and State and the power and willingness of the secular State to undermine the doctrinal and moral teachings of the Roman Catholic Church in America.

At the Sixth Provincial Council of 1846, Archbishop Eccleston hosted

twenty-three bishops and the representatives of four religious orders. Special recognition was given to the rise of the Oxford Movement in England and the return of so many prominent Englishmen to the Church of their forebears. Our Lady under the title of “The Blessed Virgin Mary Conceived Without Sin” was chosen as patroness of the Province of Baltimore that comprised Philadelphia, Pittsburgh, Charleston, Savannah, Richmond, Wheeling, Erie, and the Vicariate Apostolic of Florida.<sup>53</sup>

Prior to the May 1849 opening of the Seventh Provincial Council of Baltimore, Archbishop Eccleston invited Pope Pius IX then in exile at Gaeta, to attend the proceedings. In the Pastoral Letter that followed, the American hierarchy with one voice praised the courage of the Holy Father and reminded the faithful of the divine origin of the papacy. On behalf of the American hierarchy, Archbishop Eccleston also revived the custom of the Peter’s Pence collection to support the religious and charitable works of the Holy Father. The American Bishops also proclaimed their enthusiastic support for the dogma of the Immaculate Conception.

The position of the anti-Americanist and pro-Roman faction of the American hierarchy during this period was strengthened by a steady stream of papal encyclicals emanating from Rome that attacked certain Modernist tendencies and practices in Europe and the United States.

Among the most memorable was Pope Gregory XVI’s 1832 Encyclical letter *Mirari Vos* On Liberalism and Religious Indifferentism that was addressed to the Universal Church.<sup>54</sup>

Pope Gregory XVI was the bane of secret societies and anti-clerical revolutionaries in Europe who were plotting the fall of the Papal States. He used his encyclical to condemn the propagation of false and perverted doctrines and errors that were assailing both the Church and the public order, most especially the idea that the Church was in need of “restoration and regeneration,” the rebellion against legitimate authority, the “conspiracy against clerical celibacy,” the attack on the indissolubility of the marriage bond (civil divorce), the demon of religious indifferentism that holds “it is possible to obtain eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained,” and the pernicious doctrine of the separation of Church and State.<sup>55</sup> The beleaguered pontiff also attacked “immoderate freedom of opinion, license of free speech, and desire for novelty” that bring about “a pestilence more deadly to the state than any



other.”<sup>56</sup>

Only two years later, Gregory XVI was forced to issue a second encyclical *Singulari nos* that specifically condemned the negative response to *Mirari Vos* by the prominent French prelate Abbé Félicité Robert de Lamennais.<sup>57</sup> The pope also censured Lamennais’ “unrestrained desire for innovation” in opposition to the “received and holy apostolic inheritance.”<sup>58</sup>

Unable to reconcile his democratic theories with the office of the papacy and the Church’s Magisterium, Lamennais left the priesthood, joined the French revolutionary government, and turned apostate. He died, unrepentant, in Paris on February 27, 1854.<sup>59</sup>

In the United States, Americanist-minded bishops like John England of Charleston and John J. Hughes of New York claimed that *Mirari Vos* pertained only to France and not to the United States, forgetting perhaps that the U.S. Declaration of Independence explicitly sanctions the principle of revolution.<sup>60</sup>

During his episcopacy, Bishop England made every effort to keep his priests away from the Sulpicians in Baltimore, claiming that French priests didn’t fit well into the American landscape.<sup>61</sup>

When he addressed a joint session of Congress and declared, “I would not allow to the Pope, or to any Bishop of our Church, outside this Union, the smallest interference with the humblest vote at our most insignificant ballot box,” the members of Congress gave England a thunderous ovation.<sup>62</sup>

The irregularity of Bishop England’s secret consecration in Ireland as the first Bishop of Richmond and his adamant Americanist views tended to make him *persona non grata* among some American bishops.

### **The Americanist Revolution Quietly Simmers**

During the second half of the 19th century, the transformation of the Roman Catholic Church in America to the American Church accelerated. Massive immigration from Ireland following the potato famine of 1845–46, and from Germany and the Slavic nations in the 1870s had a profound effect on the ethnic constituency of the American hierarchy. With some exceptions, the Irish prelates aligned themselves with a national Church and the German hierarchy, along with other non-Irish prelates, aligned themselves with Rome. By examining the three Plenary Councils that took place between 1852 and

1884 in the Mother See of Baltimore, we can observe an almost imperceptible paradigm shift in ecclesiastical politics in America—a shift in emphasis that was defined by a favorable view of episcopal collegiality, a determined national policy of reckless assimilation and homogenization of the Catholic immigrant population and a dangerous accommodation to the growing secular State.

A plenary or national council is a formal assembly of the entire national episcopacy convoked by the Apostolic See or at the request of the national hierarchy. All of the plenary councils in the United States in the second half of the 19th century were held in Baltimore and chaired by the Archbishop of Baltimore with the approval of Rome.<sup>63</sup> In modern times, the subject matter to be treated at plenary councils is generally restricted to matters of discipline, the reformation of abuses, the repression of crimes, and the progress of the Catholic cause.<sup>64</sup>

The First Plenary Council, held at the request of the American hierarchy, took place on the Feast of the Ascension, 1852. Included among the 31 American bishops in attendance was the future saint, Bishop John N. Neumann of Philadelphia. The meeting was hosted by Archbishop Francis P. Kenrick.<sup>65</sup> Special attention was given to the pressing issue of improving ecclesiastical administrative order and discipline and to the on-going concerns of religious vocations, parochial school education, and support for the missions at home and abroad. In a statement intended to counter antiCatholic prejudices, that in reality stemmed more from social, political, and cultural factors than religious bias, the bishops urged Catholics to conscientiously discharge their civil duties and to publicly manifest their civil allegiance to their country.<sup>66</sup>

Although civil war loomed on the national horizon, the bishops did not take up the issue of slavery that was already tearing apart the Protestant churches. When war did come between the States (1861–1865), Catholics fought on both sides and the American hierarchy upheld their loyalty to their respective states with bishops such as Archbishop John Hughes of New York, though not an abolitionist, taking up the Union cause, and bishops of the South like Bishop Patrick Lynch of Charleston taking up the Confederacy cause. The stunning courage of Catholic nuns who rendered medical and humanitarian aid to both Union and Confederate soldiers and civilians during the bloody four year conflict proved to be one of the most effective antidotes to the anti-Catholic propaganda of the nativist KnowNothing Movement of the 1850s.<sup>67</sup>

In October 1866, after a 14-year respite, the American hierarchy met for the Second Plenary Council held in Baltimore, again at the request of the American bishops. Archbishop Kenrick's successor, Archbishop Martin J. Spalding, led the proceedings.

In their Pastoral Letter of October 21, 1866, on "Ecclesiastical Authority," the bishops engaged in an interesting exercise in semantics concerning the traditional Catholic doctrine *Extra Ecclesiam Nulla Salus*.

For readers unfamiliar with this thrice declared *ex cathera* decree, I have set below the doctrine as contained in the Bull *Cantate Domino* of Pope Eugene IV issued at the Council of Florence in 1445:

The most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in eternal life; but that they will go into eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body, that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive eternal recompense for their fasts, their almsgiving, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.<sup>68</sup>

In their October 1866 Pastoral Letter, the American bishops reworded the doctrine of *Extra Ecclesiam Nulla Salus* to accommodate the sensibilities of non-Catholics.

The authority recognized in the Catholic Church "preserves the unity of the spirit in the bond of peace," and exhibits to the world One Body and One Spirit, because there is One Faith, as there is One Lord whose revelation it is. Outside of this One Fold of the One Shepherd, divisions arise and are perpetuated, because there is no supreme tribunal by which they might be extinguished; sects are multiplied, and religious indifference or unbelief is sought as a refuge from the contradiction of tongues. ...<sup>69</sup>

Perhaps the more liberal-minded Americanist bishops at the Second Plenary Council were still chafing from Pope Pius IX's earlier attack on liberalism — the landmark encyclical *Quanta Cura* with the addendum *Syllabus*

*Errorum* issued on December 8, 1864, which contained 80 condemned and anathematized propositions that undergird the entire foundation of modern heretical theories including pantheism, naturalism, rationalism, religious indifferentism and latitudinarianism, “the pests” of socialism, communism, secret societies, biblical societies and clericoliberal societies, errors that deny that the religion of the Catholic Church is the only true religion, errors concerning civil society, both in itself and in relation to the Church, errors concerning natural and Christian ethics and Christian marriage, errors regarding the civil power of the sovereign pontiff, and finally errors having reference to modern liberalism.<sup>70</sup>

It is a point of historic interest that Church historians report that the main impetus for this all-out attack on the chief errors of the time came from none other than the Cardinal Archbishop of Perugia, Gioacchino Vincenzo Raffaele Luigi Pecci, known to history as Pope Leo XIII.

Shortly after the publication of the *Syllabus*, that was 12 years in the making, Archbishop Spalding issued a Pastoral Letter in which he claimed that Pius IX’s *Syllabus* did not apply to the United States under its free Constitution, but to a form of European “false liberalism” of “radicals” and hence there were no incompatibilities between the *Syllabus* and the American way.<sup>71</sup>

Spalding said he believed that the Founding Fathers, America’s own aristocracy, acted correctly when they adopted the First Amendment to the Constitution separating Church and State and that such a policy was not contrary to Catholic principles.<sup>72</sup> He asserted that the American Revolution had been inaugurated in the name of God, and went on to explain that “we can, indeed, form an idea of a government more or less free when society is virtuous, moral, and religious” without insisting that it necessarily embrace the *true* religion, in other words, a nation can be indifferent to Christ the King and still reap the benefits of a graceless morality.<sup>73</sup> Spalding sent a copy of his pastoral to Rome and requested a clarification, but reportedly received neither a clarification nor a rebuke for his widely disseminated statement.<sup>74</sup>

Spalding was joined in his opinion that the *Syllabus* didn’t mean what it plainly stated by Bishop James Roosevelt Bayley of Newark, an Episcopalian convert and nephew of (Mother) Elizabeth Bayley Seton founder of the Sisters of Charity.<sup>75</sup> Consistent with the new “party line” of the bishops with Americanist tendencies, Bishop Bayley suggested that to take the papal bull

*literally* was to “misinterpret” it!<sup>76</sup>

Unfortunately, wishful thinking never changes reality, and the unpalatable reality for the opponents of the *Syllabus* was that the papal bull was a universally promulgated document binding on all Catholics throughout the world, bishops included, and that the separation of Church from State and State from Church was explicitly condemned without exception by Pius IX in proposition 55 of the *Syllabus*. Indeed the *Syllabus* was *exactly* what the Church’s enemies said it was—a blanket condemnation and anathematization of religious liberty, civil supremacy, and modern culture.

### **American Hierarchy Divided at First Vatican Council**

On December 6, 1864, two days before he issued the *Syllabus*, Pius IX announced his intention to call a general council at a session of the Congregation of Rites for the purpose of correcting modern errors and to revise legislation of the Church.<sup>77</sup> After five years of painstaking preparation, Vatican Council I opened on December 8, 1869, 305 years after the closing of the Council of Trent on December 4, 1563.

The major schematas to be set before the Council Fathers involved matters of dogma; church discipline; religious orders; Oriental Churches and missions; and ecclesiastico-political questions.

Seven hundred and seventy-four cardinals, archbishops and bishops as well as forty abbots and generals of religious orders and other eligible prelates participated in the Council proceedings. The American delegation included all seven archbishops, thirty-seven of forty-seven bishops and two vicars Apostolic, one of whom was 35-year-old Bishop James Gibbons, the youngest prelate at the Council.

Of all the debated issues of the Council none was more hotly contested than the definition of papal infallibility, which interestingly enough, was not part of the original schematas planned for the Council although a large number of the memorials submitted by the episcopate during the Council’s preparatory stage did request that such a definition be put on the formal agenda.

Were it not for the notorious media speculation and agitation on the question of papal authority and papal infallibility that accompanied the opening of the Council, the matter may not have been taken up at that time. As it was, the public debate on the matter became so volatile that no less than 500 prelates petitioned Pius IX to approve a petition that would bring the issue to the floor

of the Council for full debate.

On March 6, 1870, the draft of the *Decree on the Church of Christ* was given a new 12th chapter, “*Romanum Pontificem in rebus fidei et morum definiendis errare non posse*” (The Roman Pontiff cannot err in defining matters of faith and morals).<sup>78</sup>

It has been stated that the doctrine of the primacy of the Chair of Peter and papal infallibility in matter of faith and morals, at the time of the Council, was generally accepted as dogma by the Catholic faithful throughout the world. As a general statement this is true. But it certainly was not true of all the American bishops.

At Vatican Council I, those who did take a position against the *ex cathedra* affirmation of the popularly accepted doctrine explained they did so on the belief that such action was “inopportune” and “impolitic.”

But it is clear from the American bishops’ 1866 Plenary Council of Baltimore statement on episcopal collegiality, that the real source of distress of many in the American delegation was that the definition of papal infallibility undermined the theological basis for episcopal collegiality.<sup>79</sup>

About half of the American delegation in attendance at the Council opposed the doctrine of papal infallibility. They included Archbishops Peter Richard Kenrick of St. Louis, brother of Francis Kenrick the deceased Archbishop of Baltimore, John Baptist Purcell of Cincinnati, and John McCloskey of New York, and Bishops John Marcel Vérot of St. Augustine, Michael Domenec of Pittsburgh, Bernard McQuaid of Rochester, and Edward Fitzgerald of Little Rock. For the record, Archbishop Peter Kenrick had also opposed the dogma of the Immaculate Conception defined by Pope Pius IX in 1854.<sup>80</sup>

Those Americans who were strongly in favor of the *ex cathedra* pronouncement included Archbishop Martin Spalding of Baltimore and Bishops John J. Williams of Boston, James Wood of Philadelphia, and John Conroy of Albany.<sup>81</sup>

One day before the outbreak of the Franco-German War, after months of open and fierce debate, the final vote was taken on the question. There was little doubt which way it would go. Some American bishops did not want to go on record as opposing the new dogma so they had left the Council early and were not present for the last balloting. Only two bishops, one of which was Bishop Edward Fitzgerald, voted *non placet*.<sup>82</sup> Thus it was that on July

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18, 1870, Pope Pius IX solemnly proclaimed the Apostolic primacy in the popes of Rome and the dogma of papal infallibility:

When, therefore, anyone says that the Pope of Rome has only the office of Supervision or of guidance, and not the complete and highest power of jurisdiction over the entire Church, not merely in matters of faith and morals, but also in matters which concern the discipline and administration of the Church throughout the entire world, or that the pope has only the chief share, but not the entire fullness of this highest power, or that this his power is not actual and immediate either over all and individual Churches, or over all and individual clergy and faithful, let him be anathema.

Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God our Saviour, for the exaltation of the Catholic religion, and the salvation of Christian peoples, teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks *ex cathedra*, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in Saint Peter, that infallibility with which the Divine Saviour wished to have His Church furnished for the definition of doctrine concerning faith or morals; and that such definitions of the Roman pontiff are of themselves, and not in consequence of the Church's consent, irreformable.<sup>83</sup>

On September 8, 1870, Council proceedings were halted when armed Piedmontese marched on the Papal States. Troops loyal to King Victor Emmanuel entered Rome through the Porta Pia and proclaimed the city to be the capital of the new Italian republic. The pope was confined to the Vatican, literally a prisoner of the new regime. One month later, in his bull of October 20, 1870, the pope declared the Council to be postponed indefinitely. It remained for Pope Pius IX's successors Pope Leo XIII and Pope Pius X to complete the work of Vatican Council I.

In time, all the American prelates who opposed the *ex cathedra* pronouncement defining papal primacy and papal infallibility, including (Peter) Kenrick, McCloskey, Fitzgerald, Vérot, McQuaid and Domenec, submitted unconditionally to the doctrine.

The U.S. Catholic diocesan press, upon hearing the marvelous news that a

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new dogma of the Church had been solemnly proclaimed by the Holy Father, spontaneously joined in the Church's great celebration, as did ordinary Catholics throughout the world. However, after the American hierarchy returned to the states, the original enthusiasm of the Catholic press was quelled in many dioceses by order of the bishop in an attempt to stave off a Protestant backlash against a very "unecumenical" action by the Holy See.<sup>84</sup>

There are two additional footnotes to Vatican Council I that deserve the reader's attention.

The first concerns Bishop McQuaid of Rochester, who originally opposed the doctrine of papal infallibility. He later had a change of mind and heart and became an ardent anti-Americanist and defender of Rome. In contrast, Archbishop Spalding of Baltimore who originally championed the doctrine, moved into the Americanist camp with Archbishop McCloskey. This means that even by early 1870, the Americanist position had not yet been carved in stone and the American hierarchical lineup against Rome was still in a state of flux.<sup>85</sup>

The second point is that the opposition of leading American prelates to the solemn definition of papal infallibility was strictly a hierarchical affair without grassroots support from the ordinary Catholic in the pew. The same can be said of the many of the pet projects of the liberal bishops including the conciliatory spirit of Americanism that demanded a watering down of the Faith to make Catholicism more acceptable to a hostile Protestant population, and the promotion of a false ecumenicalism that put all religions on an equal footing.<sup>86</sup>

### **Americanism in the Age of Gibbons**

When Archbishop Spalding died in February 1872, Bishop Bayley of Newark became the 8th Bishop of Baltimore. But Bayley was only five years into his bishopric when he became gravely ill and Bishop James Gibbons of Richmond was named coadjutor of the Baltimore Archdiocese.

Upon Bayley's death in the fall of 1877, Gibbons succeeded to the all important Metropolitan See of Baltimore, where for the next 42 years he would endeavor to complete the transformation of the Catholic Church in America that had begun with Archbishop Carroll nearly 90 years before.

Archbishop Gibbons led the charge of the Americanist brigade for political democracy and "enlightened republicanism as the new savior of the world."<sup>87</sup>



For this great progress [of the Church] we are indebted ...to the civil liberty we enjoy in our enlightened republic. [Whereas] often the Church has been hampered and forced to struggle for existence, in the genial atmosphere of American liberty she blossoms like the rose,” Gibbons pontificated.<sup>88</sup>

Catholics in the pew were told that the policy of separation of Church and State guaranteed that government would not interfere in matters of faith and morality. On the other hand, the pope was strictly their spiritual leader and, as such, was duty bound to uphold total political freedom and freedom of association for the faithful.

Catholic immigrants were ordered to come out of their ethnic ghettos and become Americanized as quickly as possible so as to open themselves up to the advantages of the American way. The forced “busing” of ethnic priests to parishes away from their immigrant flock was used to accelerate the process of assimilation and homogenization.

In 1889, Catholic University of America was established in Washington, D.C. in the heart of the nation’s capital. It became the intellectual hub and meeting lodge of clerical and lay Americanists.

In April 20, 1884, Pope Leo XIII issued *Humanum Genus*, the last in a long line of papal encyclicals condemning Freemasonry and secret societies that began with Clement XII in 1738 and continued under Benedict XIV, Pius VII, Leo XII, Pius VIII, Gregory XVI and Pius IX.<sup>89</sup>

Despite this clear teaching of the Church for almost 150 years, Gibbons promoted the Noble and Holy Order of the Knights of Labor, a highly secretive and ritualized fraternal lodge that attracted a wide-assortment of Marxists, anarchists, and free thinkers and all around revolutionary and anti-clerical workers. The Knights of Labor was the precursor of the American Federation of Labor that attracted many Catholic workers and became a hotbed of Communism during the 1930s and 40s.

As a young man, Gibbons had become totally absorbed in the preaching and teachings of Father Isaac Hecker, the founder of the Paulist Order in the United States and a precursor of Catholic “Pentecostalism.”<sup>90</sup> Father Hecker preached in an “ecumenical” and “nonjudgmental” contemporary idiom, and his sermons on Catholicism were notorious for their novelty and defense of Americanism.<sup>91</sup>

After his ordination, Gibbons also committed himself to ecumenicalism. As

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Archbishop of Baltimore he repeatedly scandalized the Catholic faithful by preaching from Protestant pulpits, using a Protestant Bible, and intoning Protestant prayers.<sup>92</sup>

On September 11, 1893, Cardinal Gibbons gave the opening and closing prayers at the World Parliament of Religions, a pre-Assisi happening held at the Chicago World's Fair. Gibbons shared the "sacred space" with Theosophist Annie Besant, Swami Vivekananda, and representatives of Judaism, Protestantism, Hinduism, Buddhism, and a gaggle of pagan witches.<sup>93</sup>

On hand to assist Cardinal Gibbons were Archbishop John Ireland of St. Paul, Father John J. Keane, the former Bishop of Richmond, now Rector of Catholic University of America, Irish-born Archbishop Patrick John Ryan of Philadelphia, and Dutch-born Francis A. Janssens, who was consecrated Archbishop of New Orleans by Cardinal Gibbons.<sup>94</sup>

Father John Ireland had attended Vatican Council I as a proctor. In Rome he met the young Bishop Gibbons, and through Gibbons he made the acquaintance of Father Hecker who was also serving as a proctor. Father Ireland once described Hecker as "the ornament, the flower of the American priesthood."<sup>95</sup>

A popular and dynamic personality and leader of the Catholic Total Abstinence Union, Ireland lectured at the North American College in Rome and he was instrumental in the creation of Catholic University of America as well as the College of St. Thomas and St. Paul Seminary in his own archdiocese.

Archbishop Ireland's vision of the priesthood was shaped by his own world view. In a lecture he gave on November 10, 1889 he said, "This is an intellectual age. It worships intellect. By intellect, public opinion, the ruling power of the age, is formed. The Church herself will be judged by the standard of intellect. Catholics must excel in religious knowledge. ...They must be in the forefront of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge."<sup>96</sup>

When Catholic University opened its doors on November 13, 1889, Ireland's close friend John Keane, resigned as Bishop of Richmond and became the University's first Rector. Keane shared the liberal political views of Gibbons and Ireland. He defended Catholic membership in the Free Masonic lodges of

the Knights of Labor and was instrumental in convincing the American bishops to send an official delegation to the 1893 World Parliament of Religions.

Another prominent Americanist prelate closely allied with Gibbons, Ireland, Keane and Hecker was Msgr. Denis J. O'Connell. Gibbons sent O'Connell to Rome in 1885 to lobby for Catholic University of America. O'Connell remained in Rome and became the Rector of the North American College. He became famous for his quip, "I am a Catholic, but not a papist."<sup>97</sup>

As noted earlier, Archbishop (later Cardinal) John McCloskey of New York was also a confirmed Americanist as was the late Archbishop Martin Spalding's nephew, John L. Spalding who was consecrated the first Bishop of Peoria by Cardinal McCloskey in St. Patrick's Cathedral in 1877.

### **The Loyal Opposition**

On October 10, 1885, Bishop Michael Corrigan, the former Bishop of Newark, who had served as coadjutor for the Archdiocese of New York for five years after Cardinal McCloskey fell ill, became the new Archbishop of New York. Together with Bishop McQuaid of Rochester and Francis Silas Chatard, Bishop of Vincennes [Indianapolis], Corrigan became a leading opponent of Americanism in the Catholic Church. These prelates were backed by German Catholics and other non-Irish ethnic groups, who had consistently resisted assimilation into the dominant Anglo-Protestant culture since the time of Carroll.

German Americans resented the Irish domination of American Catholicism. They wanted their own German-language parochial schools and argued for strong ethnic parishes that would enjoy a certain degree of independence from the hierarchy. Irish prelates like Gibbons and Ryan in major sees quickly moved to squelch this movement in the Church which they (correctly) perceived as a threat to the Americanist policies that they held dear. In most cases, Rome came down in favor of the Americanist hierarchy, although not all.

Corrigan and McQuaid were among the most vocal opponents of the building of Catholic University of America. They believed that the financial needs of diocesan seminaries should come first, and in any case, they argued, a Catholic university should not be located in a moral quagmire like Washington, D.C.

Corrigan and McQuaid also opposed Gibbons and Company on other political fronts including Catholic involvement in the Knights of Labor and support for the liberal Republican Party that was especially favored by Bishop Ireland.

### **Third Plenary Council Opens in Baltimore**

By the time the Third Plenary Council of Baltimore opened on November 9, 1884, the largest council held outside of Rome since the Council of Trent, the division within the ranks of the American hierarchy was readily apparent.

Pope Leo XIII who occupied the Chair of Peter and the Roman Curia were awakened to the growing voices of rebellion coming from across the Atlantic.

Unlike earlier plenary sessions, this council was initiated by the Apostolic See. All the metropolitans had been summoned to Rome the previous year for formal meetings with officials from the Congregation of Propaganda to draft the schemata for the council. The American hierarchy pressed hard for the right to reject Rome's election of archbishops to major American sees and to substitute one of their own choices.<sup>98</sup> Rome said no. The Holy See in keeping with traditional protocol regulating plenary councils wanted to send an Apostolic Delegate to preside over the council. Cardinal Gibbons who headed the proceedings balked and Rome backed off temporarily.

With 14 archbishops and 61 bishops in attendance at the Third Plenary Council, Archbishop Ireland delivered a stunning opening address on the virtues of Americanism:

Republic of America, receive from me the tribute of my love and of my loyalty. I am proud to do thee homage, and I pray from my heart that thy glory never be dimmed. *Esto perpetua!*

Thou bearest in thy hands the brightest hopes of the human race. God's mission to thee is to show to nations that man is capable of the highest liberty. Oh! Be ever free and prosperous that liberty triumph over the earth from the rising to the setting sun. *Esto perpetua!*

Believe me, no hearts love thee more ardently than Catholic hearts ...no tongues speak more honestly thy praises than Catholic tongues; no hands will be lifted up stronger and more willing to defend, in war and peace, thy laws and institutions than Catholic hands. *Esto perpetua!*<sup>99</sup>

Christ the King had been publicly dethroned by Archbishop Ireland with the blessing of Archbishop Gibbons in front of the entire American hierarchy.

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On December 7, 1884, the Council issued a follow-up Pastoral Letter that was drafted by Bishop Ireland and signed by Archbishop Gibbons on behalf of all the American bishops. The section titled “Accusation of Double Allegiance was particularly noteworthy.<sup>100</sup>

We repudiate ...the assertion that we need to lay aside any of our devotedness to our Church, to be true Americans ...no less illogical would be the notion, that there is aught in the free spirit of our American institutions, incompatible with perfect docility to the Church of Christ. ...Nor are there in the world more devoted adherents of the Catholic Church, the See of Peter, and the Vicar of Christ, than the Catholics of the United States. Narrow, insular, national views and jealousies concerning ecclesiastical authority and Church organization, may have sprung naturally enough from the selfish policy of certain rulers and nations in bygone times; but they find no sympathy in the spirit of the true American Catholic ...<sup>101</sup>

The document goes on to discuss matters that had been decided upon in the preparatory meetings at the Vatican a year earlier that included improved seminary training and education of the clergy, pastoral rights, Christian education for all, the importance of Scripture readings in the everyday life of Catholics, the protection of the Sabbath from creeping commercialization, avoidance of membership in forbidden and secret societies, and home and foreign missions.

Again, as in previous pastoral letters, the hierarchy condemned divorce and remarriage: “In common with all Christian believers and friends of civilization, we deplore the havoc wrought by the divorce laws of our country.” So much for the aforementioned compatibility of the “free spirit of our American institutions” with God’s laws.

After the Third Plenary Council, the American bishops did not meet again in an official capacity until 1919.

### **The Iron Fist in the Velvet Glove**

On January 6, 1895, Pope Leo XIII let loose the first of two major attacks on Americanism with the publication of *Longinqua Oceani* On Catholicism in the United States, addressed solely to the American hierarchy.<sup>102</sup>

Reportedly the encyclical was inspired by Archbishop Francesco Satolli, first Apostolic Delegate to the United States who had turned against Americanist theories after observing how they worked in actual practice. The participation

of Cardinal Gibbons and other members of the American hierarchy at the World Parliament of Religions in 1893 was probably the last straw for Satolli.

In his opening statement, Pope Leo XIII recalled America's Catholic heritage and the "children of Francis, as well as of Dominic and of Loyola" who had brought Catholicism to New World.<sup>103</sup> The pontiff praised the generosity of Catholic Americans as well as the practical nature of American Catholicism that resulted in the founding of many worthy charitable and religious institutions and the establishment of a national system of parochial schools and Catholic institutions of higher learning. This "happy state" the pope notes was primarily the fruit of successfully implemented synods, but he also gave credit to "equality of the laws" and "to the customs of the well-ordered Republic."<sup>104</sup> Then off came the velvet glove.

For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.<sup>105</sup>

Pope Leo XIII then turned his attention to the matters that were taken up at the Third Plenary Council of Baltimore in 1889, beginning with the issue of the advancement of learning with specific reference to the political and theological problems at Catholic University of America under the rectorship of Father Keane and the American College in Rome under Msgr. O'Connell. The time had come to clean house.

In approving the original charter of Catholic University in 1889, the Apostolic See "regarded as the fixed law of the university to unite erudition and learning with soundness of faith and to imbue its students not less with religion than with scientific culture," explained the pontiff.<sup>106</sup> But the

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Washington university has drifted away from this goal, said the pope, and it was time to make “the professors and students (as We doubt not they will) ...mindful of Our injunctions, and, shunning party spirit and strife, conciliate the good opinion of the people and the clergy.”<sup>107</sup> A more subtle warning was also delivered to the American clergy at the North American College in Rome.

Next on the pope’s agenda came the matter of assigning a permanent Apostolic delegation to the United States in Washington, D.C. Leo XIII had a long memor y.

The Holy Father stated that a legate is not a detriment to the ordinary power of the bishops, but an asset.<sup>108</sup> A papal legate, he explained, is dispatched by the pontiff “according as the need arises; who supplying his place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation. He asked that the American hierarchy subject themselves to “a hearty submission and obedience to the Church” on this matter.<sup>109</sup>

Leo XIII then condemned the “deadly pest” of civil divorce and asked the American bishops to redouble their efforts to rid the nation of plague that had proven to be “especially hostile to the prosperity of families and States.”<sup>110</sup> He also urged them to employ the principles on labor enunciated in *Rerum Novarum* and to be especially solicitous for the spiritual as well as material needs of the American Indian and Negro population.<sup>111</sup>

The pope closed his encyclical letter with the traditional Apostolic Benediction to the American hierarchy and their clergy and people. *Longinqua Oceani* dealt the Americanist faction of the hierarchy a heavy, but not lethal, blow.

Denis O’Connell lost his job at the North American College in Rome and Keane was removed as the Rector of Catholic University of America, but with Cardinal Gibbons still at the helm of the American hierarchy neither man suffered permanent unemployment. Actually, it was quite the opposite. With the aid of Cardinal Mariano Rampolla del Tindaro in Rome, Keane was made Archbishop of Dubuque on July 24, 1900. In 1903, Denis O’Connell was made Rector of Catholic University of America and in 1912 he was appointed Bishop of Richmond.

### **Pope Leo XIII Issues *Testem Benevolentiae***

By the turn of the 20th century, Americanism, which the Apostolic See had once viewed as a localized nuisance had infected every quarter of the Church in the United States, due in no small part to Cardinal Gibbons' episcopal power of appointment. By the time of his death on March 24, 1921, he had consecrated or ordained six archbishops, 24 bishops, and 644 priests.

Moreover, Americanism had spread beyond America's national borders and now threatened the Universal Church. The idea that Americanism was simply a cultural or political passing aberration that presented no danger to Catholic dogma and beliefs was exposed for the myth that it was.<sup>112</sup>

Rome was forced to act—again.

On January 22, 1899, almost four years to the day of the publication of *Longinqua Oceani*, Leo XIII sent an Apostolic Letter addressed to "Our beloved son, James Cardinal Gibbons," on the heresy of "Americanism" with copies to all 80 bishops of the United States.

*Testem Benevolentiae Nostrae*—Concerning New Opinions, Virtue, Nature and Grace, With Regard to Americanism opened by reaffirming the First Vatican Council's decree on defending the Deposit of Faith:

For the doctrine of the faith which God has revealed has not been proposed, like a philosophical invention to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them.<sup>113</sup>

The Papal Letter cited the French translation of the posthumous biography of Isaac Thomas Hecker by Paulist Father Walter Elliott with an introduction by Abbé Felix Klein as the source of a collection of erroneous opinions that touch not only on Christian living but also on the principles of Christian doctrine.<sup>114</sup>

Included in these false opinions, said Leo XIII, is the idea that the Church must accommodate both her teachings as well as her discipline to the spirit of the new age in order to attract those outside the Faith. This the Church cannot and will not ever do, he said, because, "The rule of life laid down for Catholics is not of such nature that it cannot accommodate itself to the exigencies of various times and places."<sup>115</sup>



With regard to the new spirit of Pentecostalism popularly attributed to Father Hecker, Leo XIII condemned the idea that external spiritual direction is superfluous or simply not useful to souls seeking Christian perfection “the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own.”<sup>116</sup> “Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and He is a most generous dispenser of his own gifts. ...And shall any one who recalls the history of the apostles, the faith of the nascent church, the trials and deaths of the martyrs—and, above all, those olden times, so fruitful in saints—are to measure our age with these, or affirm that they received less of the divine outpouring from the Spirit of Holiness?” the pope continued.

Pope Leo XIII also took to task those who seek to “over-estimate” natural and active virtues at the expense of passive virtues.<sup>117</sup>

The pontiff saw the “disregard of the angelical virtues, erroneously styled passive” as a short step “to a contempt of the religious life” and an attack on religious vows. With an obvious reference to the anti-authority free spirit that marked Hecker’s view of the religious life, one that would require no formal vows of poverty, chastity and obedience, Leo XIII reminded Cardinal Gibbons, the long-time champion of Hecker, that whosoever binds himself to Christ with sacred vows enjoys a greater not lesser freedom.<sup>118</sup>

On the subject of new ecumenical trends in preaching that downplay Catholic truths in order to make conversion appear more palatable, the pope declared that it was not prudent “to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority.”<sup>119</sup> The reference was seen as a condemnation of Hecker’s penchant for injecting novelty into his sermons and Cardinal Gibbon’s own free-wheeling ecumenical misadventures

Then Pope Leo XIII let the final blow fall:

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some “Americanism.” But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your

political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

But the true church is one, as by unity of doctrine, so by unity of government, and she is catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for “where Peter is, there is the church.” Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome addressed to Pope Damasus: “I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the church was built upon him as its rock, and that whosoever gathereth not with you, scattereth.”

We having thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will by the Divine assistance continue to do still greater things. To you, and to all the faithful of America, grant most lovingly, as a pledge of Divine assistance, our apostolic benediction.<sup>120</sup>

The secret was out of the bag!

Rome was fully aware that Cardinal Gibbons and other Americanist prelates were busy setting up the infrastructure for a national church— AmChurch. The voluminous monographic work by Gerald Fogarty, SJ, *The Vatican and the Americanism Crisis*, documents the existence and operations of the American prelates behind the so-called “phantom heresy” which was, unhappily, all too real.<sup>121</sup>

Father Fogarty is critical of *Testem Benevolentiae Nostrae*:

Leo XIII condemned Americanism in 1899 and introduced an era of

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intellectual slumber into the American Church. American Catholic theology lost sight of collegiality and a dynamic concept of tradition and embraced the notions that the pope was the sole source of authority and that Scripture and Tradition were separate sources of revelation. But there were still vestiges of the older theology. It arose in terms of historical criticism of the Scripture during the crisis known as Modernism. This time theologians, not bishops, attempted to show what was and what was not authentic tradition.<sup>122</sup>

It was but a short hop, skip, and jump from Americanism to Modernism.

### **Pope Saint Pius X—On the Heresy of Modernism**

At the controversial papal conclave of August 1903, following the death of Pope Leo XIII, just when the Americanists thought they had a winner in Cardinal Mariano Rampolla del Tindaro, who had helped Father John Keane secure the Archdiocese of Dubuque, God went and played a terrible trick on them—He gave them Giuseppe Melchiorre Sarto, the postman’s son, who ascended the Chair of Peter as Pope Pius X.<sup>123</sup>

As a priest, pastor, bishop, cardinal and pope, Sarto was the model of the good shepherd, distinguished both by his piety and zeal for the Faith as for his academic prowess and Thomistic scholarship. He promoted the lay apostolate of Catholic Action as a means of restoring Christ to the family, the workplace and the public square which, not surprisingly, rendered him *anathema* to Americanists. But he is best remembered as a defender of the Faith and *Malleus hereticorum*—Hammer of the Heretics—in the tradition of Franciscan Thaumaturgist and Tomás de Torquemada.<sup>124</sup>

Pope Pius X referred to Modernism as “the synthesis of all heresies,” which indeed it was. Most of the adherents of the Modernist Movement of the late 19th and early 20th century that was aimed at the liberalization and deconstruction of Roman Catholicism in order to bring the Church in line with the modern world, were from France, England, Germany and Italy. Its most prominent proponents were French theologian Abbé Alfred Loisy (1857–1940) professor of Sacred Scripture at the Institut Catholique de Paris and the Irish-born Anglican convert Jesuit Father George Tyrrell (1861–1909) in England.<sup>125</sup>

The early Modernist Movement was tied to the revolution in biblical studies already manifested in liberal Protestant circles which held that the writers of both the Old and New Testaments were conditioned by the times in which

they lived and that there had been an evolution in the history of biblical religion.

However, it was not long before virtually every aspect of tradition, dogma and morals came under attack.

Among the basic tenets of Modernism are belief in the absolute autonomy of the State unhindered by any religious authority; the absolute autonomy of the individual conscience; the evolution and development of Scripture, dogmatics and the teaching Magisterium of the Church; the need to adopt modern critical methods to historical biblical research; and that although truth could not be changed, the representations of this truth can be changed.

There was no question that the challenge of Modernism had to be addressed by the Apostolic See.

Pope Pius X proved himself worthy of the task.

The first action taken by the pontiff was to order the Holy Office to put five of Abbé Loisy's works on the Index of Forbidden Books along with other major Modernist writings. Priests and scholars known to be at the forefront of the Movement were immediately suspended or excommunicated. All matters related to Sacred Scripture were to be referred to the Pontifical Biblical Commission established by Pope Leo XIII in October 1902.

On July 3, 1907, the Holy Roman and Universal Inquisition (Holy Office) was authorized to publish the first of three decrees against Modernism, *Lamentabili Sane*—Syllabus Condemning the Errors of the Modernists.<sup>126</sup> Of the 65 heretical propositions listed by the Roman Curia, 50 were directly tied to Loisy.<sup>127</sup> The following selection of propositions were condemned and proscribed:

1. The ecclesiastical law which prescribes that books concerning the Divine Scriptures are subject to previous examination does not apply to critical scholars and students of scientific exegesis of the Old and New Testament.
5. Since the deposit of Faith contains only revealed truths, the Church has no right to pass judgment on the assertions of the human sciences. 9. They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures.
16. The narrations of John are not properly history, but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations, lacking historical truth concerning the mystery of salvation.

20. Revelation could be nothing else than the consciousness man acquired of his revelation to God.

26. The dogmas of the Faith are to be held only according to their practical sense; that is to say, as preceptive norms of conduct and not as norms of believing.

27. The divinity of Jesus Christ is not proved from the Gospels. It is a dogma which the Christian conscience has derived from the notion of the Messiah.

35. Christ did not always possess the consciousness of His Messianic dignity.

41. The Sacraments are intended merely to recall to man's mind the everbeneficent presence of the Creator.

45. Not everything which Paul narrates concerning the institution of the Eucharist (I Cor. 11:23–25) is to be taken historically.

47. The words of the Lord, “Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained” ( John 20:22–23), in no way refer to the Sacrament of Penance, in spite of what it pleased the Fathers of Trent to say. 53. The organic constitution of the Church is not immutable. Like human society, Christian society is subject to a perpetual evolution. 55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him.

58. Truth is no more immutable than man himself, since it evolved with him, in him, and through him.

59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.

64. Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the Incarnate Word, and Redemption be re-adjusted.

65. Modern Catholicism can be reconciled with true science only if it is transformed into a non-dogmatic Christianity; that is to say, into a broad and liberal Protestantism.

It is clear from even a cursory reading of the *Syllabus* of Pius X that the Modernists intended to leave no stone unturned when it came to “restructuring” and “updating” the Church.

On September 8, 1907, Pope Pius X issued his great encyclical *Pascendi Domini Gregis* on the Doctrines of the Modernists in which he elaborated on each of the Modernist propositions condemned in *Lamentabili Sane*.<sup>128</sup> Not

only did Pius X dissect the Modernist Movement with surgical precision, he also affirmed the Church's universal teachings in each of the areas under attack by the Modernists. Most importantly, he outlined a strategy for halting the heresy and preventing its contamination of the Catholic faithful including a thorough house cleaning of seminaries and universities in which Modernist doctrines have been promoted.

Pope Pius X attacked the Modernist heretic with his characteristic candor:

...the Modernist sustains and includes within himself a manifold personality; he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, reformer. ...For the Modernist believer ...it is an established and certain fact that the *reality* of the divine does really exist in itself and quite independently of the person who believes it. If you ask on what foundation this assertion of the believer rests, he answers: In the personal *experience* of the individual. ...Here it is well to note at once that, given this doctrine of *experience* united with that of *symbolism*, every religion, even that of paganism, must be held to be true. ...The Church and the Sacraments, according to the Modernists, are not to be regarded as having been instituted by Christ Himself. This barred by agnosticism, which recognizes in Christ nothing more than a man whose religious consciousness has been, like that of all men, formed by degrees. ...But it is not enough for the Modernist school that the State should be separated from the Church. For as faith is to be subordinated to science so too in temporal matters the Church must be subject to the State. ...From all that has preceded, it is abundantly clear how great and how eager is the passion of such men for innovation. In all Catholicism there is absolutely nothing on which it does not fasten. ...With regard to morals, they adopt the principle of the Americanists, that the active virtues are more important than the passive, and are to be more encouraged in practice. ...there is little reason to wonder that the Modernists vent all their bitterness and hatred on Catholics who zealously fight the battles of the Church. The adversaries of the Church will doubtlessly abuse what We have said to refurbish the old calumny by which we are introduced as the enemy of science and of the progress of humanity. ...In the midst of this great danger to souls from the insidious invasions of error upon every hand, (we beseech) you may see clearly what ought to be done, and labour to do it with all your strength and courage...<sup>129</sup>

On November 19, 1907, Pope Pius X issued the motu proprio *Praeestantia*

*Scripturae*, which bound Catholics in conscience to embrace the decisions of the Pontifical Biblical Commission and imposed the penalty of excommunication on those who contradicted *Lamentabili* or *Pascendi*.<sup>130</sup> The Holy Father put great emphasis on the special duty of the ordinaries of the dioceses, heads of religious congregations and rectors of seminaries in culling Modernists from their midst.

The Pontifical Biblical Institute was established as a university-level institution under the direction of the Jesuits by Pope Pius X with the Apostolic Letter *Vinea Electa* on May 7, 1909, as a “center for higher studies for Sacred Scripture in the city of Rome and of all related studies according to the spirit of the Catholic Church.”<sup>131</sup>

Finally, on September 1, 1910, Pope Pius X ordered the promulgation of the motu proprio *Sacrorum Antistitum*, the anti-Modernist oath and a pledge of fealty to protect the Deposit of Faith that was to be taken by all those who exercised the holy ministry or who taught in ecclesiastical institutions, as well as canons, the superiors of the regular clergy, and those serving in ecclesiastical bureaux. In taking the oath, all bound themselves to reject the errors that are denounced in the *Pascendi* and *Lamentabili*.

Thus, between 1910 and July 1967, when the anti-Modernist oath was abrogated by Pope Paul VI, all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries as well as deacons to be ordained to the priesthood swore to uphold the anti-Modernist oath.<sup>132</sup>

This means that at the Second Vatican Council all cardinals had taken the oath and sworn to:

Firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day ... sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously... I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of

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dogmas ... promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God, and these holy Gospels of God which I touch with my hand.<sup>133</sup>

All of these decrees and actions of Pope Pius X, especially the required anti-Modernist oath and the establishment of diocesan Committees of Vigilance, could not have but weighed heavily on the consciences of the Americanist hierarchy who were actively plotting their own AmChurch revolution at the very time that the Apostolic See moved to suppress the Modernist Movement.<sup>134</sup>

There were cries of “witch hunt” uttered by the Americanists, and accusations that Pope Pius X had cut off what “little creative scholarship” existed in the Church.<sup>135</sup> Still, as a whole, seminaries in the United States remained orthodox in matters of doctrine and morals.

### **Modernism Not Dead—Just Resting**

After Tyrrell’s death, Alfred Loisy wrote, “When Tyrrell died, it may be said that Modernism, considered as a movement of overt resistance to the absolutism of Rome, died with him.”<sup>136</sup>

Unfortunately, Loisy’s lament fell wide of the mark.

Non-Catholic Modernists continued to publish widely both in Europe and the United States while Catholic Modernists and Americanists circulated these and their own works surreptitiously in certain academic circles. Both groups continued their committees of correspondence. It was time to regroup and reassess their strategies, and to await a more opportune time.<sup>137</sup> They did not have long to wait.

Pope Pius X died on August 20, 1914, at the age of 79 just days after the opening of World War I. He was canonized by Pope Pius XII on May 29, 1954, the only pope in modern times to be so honored.

His successor was Pope Benedict XV, a protégé of Cardinal Rampolla. Rampolla had chosen Giacomo della Chiesa to be his private secretary at the Nunciature in Madrid and kept him on after he was recalled to Rome in 1887.<sup>138</sup> Now della Chiesa was pope. Things were looking up after all.

### **Notes**

1 See Gary Potter, “When America was Catholic,” *After the Boston Heresy*

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Case (Monrovia, Calif.: Catholic Treasures, 1995) at <http://www.catholicism.org/pages/americath.htm>.

2 Zephyrin Engelhardt, *The Missions and Missionaries of California* Vol. I (James H. Barry Co. 1908), 604. Father Juarez had sailed from Sanlucar on January 15, 1524 and landed at Vera Cruz with his fellow missionaries on May 13, 1524. He was appointed the superior of the mission at Huexotzingo. In April 1528, Father Juarez was among the 300 Spaniards who put ashore at Tampa Bay to colonize Florida. The ill-fated expedition of Pánfilo de Narvaéz struggled northward to Appalachee Bay where five barges were built. The plan was to follow the coastline westward to Mexico, but a November storm wrecked the ships somewhere between Galveston Island and the Brazos River. Eighty survivors were taken in by different bands of Indians most commonly known as Karankawas. The fate of Bishop Juarez is uncertain although he most probably died at the hands of hostile Indians. The ruling pontiff during this period was Pope Clement VII, a de'Medici. See <http://www.bchm.org/Austin/panel2.html> for maps.

3 Potter.

4 See the History of the Carmelite Order at [http://www.geocities.com/renewed\\_carmel/ciach05.html](http://www.geocities.com/renewed_carmel/ciach05.html).

5 Potter.

6 Ibid.

7 Apostolic Letter of Pope Leo XIII, *Testem Benevolentiae Nostrae*—Concerning New Opinions, Virtue, Nature and Grace, With Regard to Americanism, January 22, 1899, addressed to James Cardinal Gibbons, Archbishop of Baltimore. The Pontifical Letter was published in some diocesan newspapers and magazines in major U.S. cities. The encyclical is available at <http://www.catholic-forum.com/saints/pope0256be.htm>.

8 See Dr. Justin Walsh, "Heresy in the Making—The *Gesta Dei Per Hibernos 1860–1889*," Part I, *Angelus*, at [http://www.sspcx.ca/Angelus/2000\\_January/Heresy\\_in\\_the\\_Making.htm](http://www.sspcx.ca/Angelus/2000_January/Heresy_in_the_Making.htm). Also Solange Hertz, *The Star-Spangled Heresy: Americanism—How the Catholic Church in America Became the American Catholic Church* (Santa Monica, Calif.: Veritas Press, 1992), 23.

9 Hertz, 33.

10 See Louis O'Donovan, "John Carroll," transcribed by John Looby, at <http://www.newadvent.org/cathen/03381b.htm>.

11 Ibid., 44. See the Papal Bull of Pope Clement XII, *In Eminenti* On

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Freemasonry, promulgated April 28, 1738 at <http://www.papalencyclicals.net/Clem12/c15inemengl.htm>. The Papal Constitution *Providas* issued by Pope Benedict XIV on May 18, 1751 is available in Italian at <http://digilander.libero.it/magistero/b14provi.htm>. 12 Hertz, 38.

13 Father Robert Trisco, “Bishops and Their Priests in the United States,” *The Catholic Priest in the United States—Historical Investigations*, ed. John Tracy Ellis (Collegeville, Minn.: Saint John’s University Press, 1971), 113.

14 The first choice of the assembly of priests and religious privileged by the pope to elect their own bishop was Father Carroll’s superior, Father John Lewis, the Vicar-General of the Bishop of London, but he was too old to accept the task. Fearing that the position might fall to a “foreigner,” Carroll agreed to his own nomination. The Holy See’s dispensation was a first and only *one time* permission for the assembly of priests in good standing to select from their own number a worthy candidate for the office of bishop. See *The American Mission*, Part III at

<http://www.library.georgetown.edu/dept/speccoll/sjexhib/sjex3.htm>. 15 Hugh J. Nolan, Editor, *Pastoral Letters of the United States Catholic Bishops*, Vol. 1, 1792–1940, (Washington, D.C.: U.S. Catholic Conference, 1984), 13. 16 Hertz, 24.

17 Ibid., 30, 39, 64.

18 Dan Callahan, “America’s Catholic Bishops,” *Atlantic Monthly*, April 1967 at <http://www.theatlantic.com/issues/67apr/callahan.htm>.

19 Ibid.

20 J. Pohle, “Religious Toleration,” transcribed by Douglas J. Potter at <http://www.newadvent.org/cathen/14763a.htm>.

21 Hertz, 30.

22 Ibid.

23 Ibid., 30–31.

24 O’Donovan.

25 See John Cogley, *Catholic America* (New York: Dial Press, 1973). 26 See Nolan, *Pastoral Letters*, Vol. I, 16–27.

27 Ibid., 16.

28 Ibid.

29 See Catholicism in America at

<http://www.wfu.edu/~matthetl/perspectives/seventeen.html>. 30 Ellis, *The Catholic Priest*, 5. See also Joseph M. White, *The Diocesan Seminary in the*

*United States 1780s–present* (Notre Dame, Ind.: University of Notre Dame Press, 1989), 30–35. The White study pertains primarily to the institutional pattern and major issues related to diocesan seminaries of the Latin rite in America.

31 White, xi.

32 Ellis, *The Catholic Priest*, 43.

33 The North American College was in fact a dorm facility with an attached chapel. Students usually took their academic and theological classes at the Gregorian University, popularly referred to as “the Greg.”

34 White, 98–99.

35 Ibid.

36 Nolan, *Pastoral Letters*, Vol. I, 50–65.

37 Ibid., 59

38 Ibid., 126.

39 Ibid., 125.

40 Ibid., 1–23. See also “The Sacrament of Holy Orders,” in *The Catechism of the Council of Trent*, issued by order of Pope Saint Pius V (1566–1572), translated by John A. McHugh, O.P. and Charles J. Callan, O.P., 14th printing, 1923 edition, reprinted by Tan Books, Rockford, Ill.

41 A.W. Richard Sipe, *A Secret World—Sexuality and the Search for Celibacy* (New York: Brunner/Mazel, 1989), 248.

42 *The Catechism of the Council of Trent*, 323.

43 Ellis, *The Catholic Priest*, 32.

44 White, 126.

45 Ibid., 129.

46 Ibid., 235.

47 The European model of priestly formation was also applicable to the development of female religious orders in the United States including the American Sisters of Charity founded by Mother (Saint) Elizabeth Ann Seton in 1809 in Emmitsburg, Md. under the auspices of Archbishop Carroll, and the Missionary Sisters of the Sacred Heart founded by Italian-born Mother (Saint) Frances Xavier Cabrini who was sent by Pope Leo XIII to assist Italian immigrants to the United States.

48 Right Rev. Patrick Kelly, D.D. was consecrated first Bishop of Richmond on August 24, 1820, in Kilkenny, Ireland by John Troy, Archbishop of Dublin. Bishop Kelly then came to the United States and settled in Norfolk. The erection of Virginia into a diocese had been premature and was

accordingly opposed by Archbishop Maréchal, the Archbishop of Baltimore. Less than two years later, Bishop Kelly was sent back to Ireland where he was appointed to the See of Waterford and Lismore, and the Holy See appointed Archbishop Maréchal administrator of the diocese. Nineteen years passed before Rev. Richard Vincent Whelan, D.D., was consecrated the second Bishop of Richmond. As for John England, on September 21, 1820, one month after he had consecrated Patrick Kelly a bishop, Archbishop Troy of Dublin consecrated England the first Bishop of Charleston. England managed to hold on to his appointment, but not without much controversy and resentment on the part of other American bishops. See [www.newadvent.org/cathen/13050a.htm](http://www.newadvent.org/cathen/13050a.htm) and <http://www.newadvent.org/cathen/03630a.htm>.

49 Bishop John England's unbridled Americanism earned him the resentment of many traditionalist bishops. Bishop England publicly stated with regard to the U.S. Constitution, "Let the Pope and the Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. Summon a General Council—let that Council interfere in the mode of our electing but an assistant to a turnkey of a prison—we deny the right, we reject the usurpation." See Presidential candidate Alfred E. Smith's remarkable, "Letter to the Editor" at <http://www.theatlantic.com/issues/27may/smith.htm>.

50 Both Bishops Maréchal and Whitfield continued to experience difficulties in the age-old battle between different ethnic groups including ethnic quarrels between different religious orders. They were also confronted with conflicts between diocesan priests and their bishop, between members of religious orders and their superior, and between bishops and religious orders in their diocese. Religious orders prized their independence while bishops tried to maintain their authority within their diocesan jurisdiction. A well-run diocese needed a centralized authority. See Ellis, *The Catholic Priest*, 396, 406–407.

51 William T. Russell, "Archdiocese of Baltimore," translated by Matthew Dean, at <http://www.newadvent.org/cathen/02228a.htm>.

52 Ibid.

53 Ibid.

54 Pope Gregory XVI, *Mirari Vos* On Liberalism and Religious Indifferentism, August 15, 1832, at

<http://www.dailycatholic.org/mirarvos.htm>. For an excellent biography of Pope Gregory XVI see Esliea St. L. Toket, transcribed by Janet van Heyst at

<http://www.newadvent.org/cathen/07006a.htm>. 55 Ibid.

56 Ibid.

57 Encyclical of Pope Gregory XVI, *Singulari Nos* On the Errors of Lammenais, June 25, 1834 at

[http://www.saint-mike.org/Library/Papal\\_Library/GregoryXVI/Encyclicals/Singulari\\_Nos.html](http://www.saint-mike.org/Library/Papal_Library/GregoryXVI/Encyclicals/Singulari_Nos.html).

58 Ibid.

59 For a summary of the excellent early works in defense of the Church and later ruinous opinions of Lamennais see Antoine Degert, “Félicité Robert de Lamennais,” transcribed by Joseph E. O’Connor, at

<http://www.newadvent.org/cathen/08762a.htm>.

60 Hertz, 176. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

...That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed ...*whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.*” [emphasis added] My appreciation to Solange Hertz for bringing this point to my attention. 61 Cogley, 35–36.

62 Ibid., 37–38.

63 See William H. W. Fanning “Plenary Council,” transcribed by Lawrence Progel at <http://www.newadvent.org/cathen/12164c.htm>. No national council may be convoked or celebrated without the authority of the Apostolic See. Traditionally a delegate of the Holy See is represented at the national council although he does not have any primatial or patriarchal jurisdiction. Decrees issuing forth from such councils must be submitted to the Holy See for recognition and revision and are not binding on individual bishops unless the council was confirmed *in forma specifica* at Rome.

64 Ibid.

65 In *Theologia Dogmatica*, Kenrick wrote that the church of the Apostles, of the fathers, and of his own age continued to be under divine guidance in such a manner that one or even many bishops could fall into error, but “infallibility” or “the privilege of inerrancy” continued to reside “in the body of the bishops, under the presidency of the Roman Pontiff.” See Francis P.

Kenrick, *Theologia Dogmatica*, Vol. 1. (Baltimore: J. Murphy, 1858), 227–228. 66 Rev. Michael V. Gannon, “Before and After Modernism: The Intellectual Isolation of the American Priest,” in *The Catholic Priest in the United States—Historical Investigations*, ed. John Tracy Ellis (Collegeville, Minn.: Saint John’s University Press, 1971), 308.

67 In the post Civil War era, Archbishop Kenrick demonstrated his concern for the welfare of emancipated slaves including the more than 16,000 Catholic Negroes in his own diocese by building them parochial schools, orphanages, and churches. In 1828, the Sulpician Father Jacques Joubert founded a house for the Negro Oblate Sisters of Providence and in the early 1870s members of the Josephite Order from Mill Hill College, England were brought into the diocese to minister to special needs of the Negro population. See Russell on the Archdiocese of Baltimore at <http://www.newadvent.org/cathen/02228a.htm>.

68 For information on the doctrine *Extra Ecclesiam Nulla Salus* see <http://www.acts1711.com/nulla.htm>.

69 Pastoral Letter, October 21, 1866 issued by the Second Plenary Council of Baltimore. See Nolan, *Pastoral Letters*, Vol. I, 185–208.

70 Pope Pius IX’s *Syllabus of Errors* issued on December 8, 1864 at <http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>. See also A. Haag, “Syllabus” transcribed by Douglas J. Potter, which covers the Syllabus of Pope Pius IX and Saint Pius X at

<http://www.newadvent.org/cathen/14368b.htm>. The full title of the document is “A Syllabus containing the most important errors of our time, which have been condemned by our Holy Father Pius IX in Allocutions, at Consistories, in Encyclicals, and other Apostolic Letters.” Pius IX was beatified by Pope John Paul II on September 3, 2000. According to Monsignor Carlo Liberati of the Vatican’s Congregation for the Causes of Saints, when Pius IX’s tomb was opened for inspection, his body was found to be incorrupt.

71 Thomas W. Spalding, *Martin John Spalding: American Churchman* (Washington, D.C.: Catholic University of America, 1973), 242–243. That the *Syllabus* most certainly did apply to the United States is evident in the language of the October 21, 1866, Pastoral Letter that condemned the granting of civil divorce and remarriage by the state in violation of Church laws governing the indissolubility of the marriage bond.

72 Ibid.

73 Ibid.

74 See Hertz, 153. Hertz quotes a Roman cleric using the pseudonym “Romanus” in a letter in London’s *Contemporary Review* shortly after the publication of the *Syllabus*. Romanus captured Spalding’s mindset perfectly when he wrote: “Liberal Catholics are not so foolish as to expect authority to retract any of its past decrees; the dexterity of the theologians will always be amply sufficient to prove for convincing reasons that a given embarrassing decision is entirely contrary to what was previously supposed or accepted, or even contrary to what appears to be its true meaning ... there are probably few *ex cathedra* decrees which cannot be disposed of one by one or the other procedure.”

75 See Thomas F. Meehan, “Archbishop James Roosevelt Bayley,” transcribed by Susan Birkenseer at [www.newadvent.org/cathen/02359a.htm](http://www.newadvent.org/cathen/02359a.htm). The Suplician-trained Bayley was converted to Catholicism by the Americanist Archbishop (later Cardinal) John McCloskey of New York which may have accounted for his stance on the *Syllabus* of Pope Pius IX and his overall affirmation of Americanist policies. By all accounts he was personably a humble, kindly, and pious soul who exhausted himself in the service of the Church. He died at the age of 63 in his old Newark home and was buried next to his beloved aunt (Saint) Mother Elizabeth Ann Seton in Emmitsburg, Maryland. 76 Sr. Agnes Catherine Battersby, S.S.J., “American Public Opinion on the *Syllabus Errorum* of Pope Pius IX,” (Unpublished Master’s thesis for Catholic University of America, 1952), 63–70. For an excellent analysis of the reaction of Americanist-minded bishops see Charles M. deNunzio, “The American Press Reacts to the *Syllabus* of Errors (1864–65),” at [www.charlesdenunzio.com/op45/Chapter07](http://www.charlesdenunzio.com/op45/Chapter07).

77 Unless otherwise indicated, this section is based on K. Kirch, “Vatican Council I,” as transcribed by Douglas J. Potter and available at <http://www.newadvent.org/cathen/15303a.htm>.

78 Kirch.

79 See Gerald P. Fogarty, S.J., “The Theology of Tradition in the American Church.” *The Catholic Historian*, (Fall 1996) available at <http://www.ewtn.com/library/HUMANITY/THEOTRAD.TXT>. 80 Ibid.

81 Ibid.

82 Ibid.

83 See the documents of Vatican Council I (1869–1870); Session 4: 18 July 1870, First Dogmatic Constitution on the Church of Christ at <http://www.ewtn.com/library/COUNCILS/V1.HTM>.

84 Gannon, 312.

85 Additional Provincial Councils were called by Archbishop Francis P. Kenrick in 1855 and 1858, the year that the Forty Hours Devotion was established in Baltimore. In 1869, Archbishop held the 10th and final Provincial Council of the Catholic Church in America. After 1852, the American hierarchy assembled under national plenary councils convoked by the Holy See. 86 Gannon, 313.

87 Dr. Justin Walsh, “Heresy Blossoms Like A Rose,” *The Angelus* XXIII, no. 4 (April 2000) at

[http://www.sspx.ca/Angelus/2000\\_April/Heresy\\_Blossoms\\_Like\\_a\\_Rose.htm](http://www.sspx.ca/Angelus/2000_April/Heresy_Blossoms_Like_a_Rose.htm)

88 Ibid. Quote from Isaac Hecker, *The Church and the Age* (New York: Paulist Press, 1887), 100–101.

89 The Encyclical of Pope Leo XIII *Humanum Genus*, On Freemasonry issued April 20, 1884 is available at

[www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_l-xiii\\_enc\\_18840420\\_humanum-genus\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_18840420_humanum-genus_en.html).

90 Hertz, 52. Father Issac Thomas Hecker was born in New York in 1819 to an irreligious father and a Lutheran turned Methodist mother. From an early age he sought out mystical experiences. Later, he was attracted to the Brooke Farm commune and the teachings of transcendentalism with its denial of the doctrine of evil. Hecker converted and was baptized into the Catholic Church by Archbishop McCloskey of New York in 1844. One year later, Hecker entered the heavily German Redemptorist novitiate in Belgium and was later sent back to the United States as a missionary. Hecker, always a “free spirit” was eventually expelled from his order. According to Father Hecker, Pope Pius IX dispensed him from his religious vows and permitted him to establish a new American religious order in New York, the Missionary Society of St. Paul the Apostle, known as the Paulist Fathers.

91 Cogley, 72.

92 Hertz, 178–179.

93 Walsh, “Heresy Blossoms Like A Rose.”

94 Ibid. For an occult perspective on the Conference see John Henry Barrows, D.D., “The World’s First Parliament of Religions, in September 1893 in Chicago” at

[http://www.boondocksnet.com/expos/wfe\\_1893\\_amrr\\_religion.html](http://www.boondocksnet.com/expos/wfe_1893_amrr_religion.html). and Andras Corban Arthen, “EarthSpirit at the Parliament of the World’s Religions,” The EarthSpirit Newsletter Archives, October 1993 at



<http://www.earthspirit.org/Parliament/esatparl.html>.

95 Dr. Justin Walsh, “Heresy in the Making—The *Gesta Dei Per Hibernos 1860–1889*” Part II, *The Angelus* XXIII, no. 2 (February 2000) at

[http://www.sspcx.ca/Angelus/2000\\_February/Heresy\\_in\\_the\\_Making.htm](http://www.sspcx.ca/Angelus/2000_February/Heresy_in_the_Making.htm). 96 Gannon, 364.

97 Hertz, 78.

98 Gerald P. Fogarty, SJ, “The Authority of the National Catholic Welfare Conference,” in *Episcopal Conferences: Historical, Canonical & Theological Studies*, ed. Thomas J. Reese, SJ (Washington, DC: Georgetown University Press, 1989) at

[http://www.georgetown.edu/centers/woodstock/reese/ec/ec-3fogarty.htm#N\\_5\\_](http://www.georgetown.edu/centers/woodstock/reese/ec/ec-3fogarty.htm#N_5_).

99 Dr. Justin Walsh, “Heresy in the Making—The *Gesta Dei Per Hibernos 1860–1889*” Part II, *The Angelus* XXIII, no. 2 (February 2000) at

[www.sspcx.ca/Angelus/2000\\_February/Heresy\\_in\\_the\\_Making\\_Part\\_2.htm](http://www.sspcx.ca/Angelus/2000_February/Heresy_in_the_Making_Part_2.htm) .

100 The zucchetto was conferred upon Cardinal Gibbons on June 7, 1886. 101 Nolan, *Pastoral Letters*, Vol., 215–216.

102 An excellent translation of Pope Leo XIII’s Encyclical Letter *Longinqua Oceani* of January 6, 1895, can be found at

[http://www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_l-xiii\\_enc\\_06011895\\_longinqua\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_06011895_longinqua_en.html).

103 Ibid., 3.

104 Ibid., 6.

105 Ibid.

106 Ibid., 7.

107 Ibid., 8.

108 Ibid., 12.

109 Ibid.

110 Ibid., 14.

111 Ibid., 22.

112 Gannon, 339.

113 The translation of Pope Leo’s XIII *Testem Benevolentiae Nostrae* used in the text is available at

[www.ewtn.com/library/PAPALDOC/L13TESTE.HTM](http://www.ewtn.com/library/PAPALDOC/L13TESTE.HTM). 114 Ibid.

115 Ibid.

116 Ibid.

117 Ibid.

118 Ibid.

119 Ibid.

120 Ibid.

121 Abbé Klein, who first referred to Americanism as a “phantom heresy” in his memoirs, was an associate of Alfred Loisy who became the primary target of Pope Pius X’s condemnation of Modernism in 1907.

122 Gerald P. Fogarty, *The Vatican and the Americanist Crisis: Denis J. O’Connell, American Agent in Rome, 1885–1903* (Rome: Universita Gregoriana Editrice, 1974).

123 Hertz, 96.

124 Born Franciscan Thaumaturgist, Saint Anthony of Padua was both a miracle worker and the bane of the Cathars and Albigenses heretics of northern Italy and southern France. The great Dominican Tomás de Torquemada (1420–1498) was the First Grand Inquisitor of Spain. He labored against the Marranos, the pseudo-converts from Judaism and the Moriscos, the false converts from Mohammedanism to Christianity.

125 Alfred Firmin Loisy (1857–1949) was born in Ambrières and attended high school at the Collège de St. Dizier. After he completed his seminary training at Châlons-sur-Marne he went to the Institut Catholique de Paris in 1878 for further studies. He was ordained in 1879 and two years later joined the faculty of the Institut Catholique where he lectured in Hebrew and began his critical studies of Sacred Scripture. His erroneous opinions provided one of the stimulants to Pope Leo XIII’s Encyclical *Providentissimus Deus* on the Study of Holy Scripture, a critique on modern criticism and physical science, promulgated on November 18, 1893. Loisy’s controversial writings that epitomized his Modernist theories, most especially his *Les Évangiles Synoptiques* that denied the historicity of the Fourth Gospel of Saint John, resulted in his excommunication on March 7, 1908. By this time he had dissembled virtually all of the Credo including the Divinity of Christ and the Resurrection. From 1909 to 1930 he taught at the Collège de France. He died in 1940 outside of the Church. See Michelle Charles’ biographical essay of Alfred Loisy of December 2, 1998, at

[http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt\\_themes\\_692\\_loisy.htm#top](http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_692_loisy.htm#top).

George Tyrrell (1861–1909) was brought up in the Low Anglican Church of Ireland. Shortly after his conversion in London to Roman Catholicism, he entered the Jesuit novitiate and later studied at the Jesuit College at

Stonyhurst. He was ordained in 1891 and joined the Jesuits at Farm Street where he began his long association with Modernist theorists like Baron Friedrich von Hügel. Von Hügel introduced Tyrrell to the works of Maurice Blondel. After his dismissal from the Jesuits in 1906, Tyrrell fully embraced Modernist thinking and began an attack on the anti-Modernist decrees of Pope Pius X including *Pascendi Gregis*. He denied the doctrine of papal infallibility and many other decrees promulgated at Vatican Council I. In 1907, Tyrrell was excommunicated. Although he received a conditional absolution and the rite of Extreme Unction at the time of his death, Tyrrell was denied a Christian burial when it was demonstrated that he had never retracted his erroneous opinions. See the biographical essay on Tyrrell by Robert W. Smid of Boston University, November 18, 1998, at [http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt\\_themes\\_690\\_tyrrell.htm](http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_690_tyrrell.htm).

126 *Lamentabili Sane*, Syllabus Condemning The Errors of the Modernists, issued by Pope Pius X on July 3, 1907 is available at [http://papal-library.saint-mike.org/PiusX/Encyclicals/Lamentabili\\_Sane.html](http://papal-library.saint-mike.org/PiusX/Encyclicals/Lamentabili_Sane.html).  
127 Gannon, 335.

128 Pope Pius X, *Pascendi Dominici Gregis*—On the Doctrines of the Modernists, September 8, 1907 is available at [www.vatican.va/holy\\_father/pius\\_x/encyclicals/documents/hf\\_p-x\\_enc\\_19070908\\_pascendi-dominici-gregis\\_en.html](http://www.vatican.va/holy_father/pius_x/encyclicals/documents/hf_p-x_enc_19070908_pascendi-dominici-gregis_en.html).

129 Ibid.

130 *Praeestantia Scripturae*, Motu proprio of Pope Pius X on the decisions of the Pontifical Commission on the Bible and on the censures and penalties against those who neglect to observe the prescriptions against the errors of the modernists, November 18, 1907 at

<http://www.ewtn.com/library/PAPALDOC/P10PRASC.HTM>. 131 See the Pontifical Biblical Institute website at

<http://www.pib.urbe.it/history.html>. In 1930, Pope Pius X separated the Institute from the Pontifical Biblical Commission and attached it to the Pontifical Gregorian University. The Institute is an autonomous entity and is directly responsible to the Supreme Pontiff.

132 Only 40 priests in the entire world refused to take the anti-Modernist oath. 133 See the Oath Against Modernism (*Sacrorum antistitum*) ordered by Pope Pius X, September 1, 1910, at <http://www.fordham.edu/halsall/mod/1910oathvmodernism.html>. 134 There

is little evidence that the Committees of Vigilance supervised by the office of the *Sodalitium Pianum* headed by Rev. Umberto Benigni were ever activated in any great number in the United States given the Americanist mind-set of many members of the American hierarchy at the turn of the 20th century.

135 Ellis. 64-65.

136 Loisy, *Mémoires*, III, 127; taken from Livingston 1997, 372. Reference is available at

[http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt\\_themes\\_692\\_loisy.htm#to](http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_692_loisy.htm#to).

137 Ellis, 64-65. Also, Gannon, 357.

138 A biography of Pope Benedict XV is available at

<http://home.cc.umanitoba.ca/~creamer/homepage/BenedictXVNotesWEB.htm>.

## THE HOMOSEXUAL COLLECTIVE

### Chapter 11

#### **The Bishops' Bureaucracy and the Homosexual Revolution**

#### **National Catholic War Council—**

#### **A Crack in the Dam**

Since 1890, the Archbishops of the United States had met annually in non-canonical sessions headed by James Cardinal Gibbons of the Archdiocese of Baltimore, but they had issued no pastorals. With the entrance of America into World War I on April 6, 1917, however, this period of quasidormant collegiality came to an abrupt end. Although many Catholics, especially German immigrants, were still deeply divided on the war, the Catholic hierarchy immediately informed President Woodrow Wilson that Catholics were ready to “rise as one man to serve the nation.”<sup>1</sup>

In order to coordinate the Catholic war effort that included a multiple of efforts such as the assignment of chaplains to the Armed Forces and general relief efforts especially for families of American soldiers, the bishops approved the creation of the National Catholic War Council (NCWC) under the direction of Paulist Father John J. Burke.<sup>2</sup> The new organization was located at 1312 Massachusetts Avenue in Washington, D.C.

Not all of the American bishops approved of the establishment of the new office since most dioceses had war offices of their own. But this was not the main reason for opposing the new centralized office as is clear by the brisk

note Bishop John J. Nilan of Hartford, Connecticut sent to Cardinal William O'Connell of Boston on March 25, 1918:

I am opposed to any standing committee to either declare policy or shape the policy of the Church or to commit the Church publicly to any policy; as the method of dealing efficiently with all questions must depend on local conditions ...and should be left in the hands of local authority.<sup>3</sup>

The selection of Father Burke, as the National Catholic War Council's first General-Secretary was a decisive one in the history of the NCWC.

Father Burke and his close friend Father William Kerby, a priest-sociologist from Catholic University who helped found the National Conference of Catholic Charities as a modern, scientifically-organized "charity," shared a common Progressivist and Collectivist vision for the National Catholic War Council that would in time become the springboard for a permanent and expanded Church bureaucracy in the nation's capital.

Father Burke was a sophisticated organizer, administrator, politician, lobbyist, fund-raiser and self-promoter.<sup>4</sup> He brought the Knights of Columbus with its \$10 million war chest under the NCWC umbrella.<sup>5</sup> He also created an interdenominational committee called the Committee of Six, chaired by himself, to act as an advisory committee to the U.S. War Department.<sup>6</sup> The NCWC was quickly accepted in Washington, D.C. political circles as an official organ of the Catholic Church in America. Demonstrating his political savvy, Burke asked Cardinal Gibbons to appoint bishops to the War Council's Administrative Board who were sympathetic to both the immediate and long-term goals of the new national agency.<sup>7</sup>

As planned, the ink was hardly dry on the Armistice that brought World War I to a close, when Burke moved to persuade the American hierarchy to convert the temporary War Council into a permanent episcopal bureaucracy that would continue to represent and lobby for Catholic interests. There was no theological or canonical precedent for this new experiment in episcopal collegiality. However, Burke hoped to convince the American bishops that the old National Catholic War Council should be converted into a new national office that could serve as the administrative and legislative arm of the Catholic Church in the United States.

In the meantime, the Administrative Committee of the War Council released a document that would forever leave its imprint on the American bishops' Washington bureaucracy.

## **The War Council's Last Hurrah**

On February 12, 1919, the Administrative Committee of the War Council chaired by Bishop Peter Muldoon of the Diocese of Rockford, published the "Program of Social Reconstruction," a blueprint for post-war economic recovery and stability.<sup>8</sup> As an episcopal document it was exceedingly strange. That was because although Bishops Muldoon, Joseph Schrembs, Patrick Hayes and William Russell signed the document, they neither conceived nor wrote it. Nor did any other bishop.

The "Program of Social Reconstruction" was written by Father John A. Ryan an advocate of social and economic Progressivism. Ryan was the American Church's "dominant social theorist" of the early 20th century and the builder of "Catholic bridges to the Progressivist position."<sup>9</sup> His mentors were Americanist Archbishop John Ireland and James Cardinal Gibbons.<sup>10</sup>

According to Jesuit professor Joseph M. McShane, even from his early days at Bishop Ireland's St. Paul Seminary, "Ryan was obsessed with the social question precisely because he believed that for modern man in an industrialized social order, salvation had to be seen, interpreted, and addressed in terms of social justice and human rights."<sup>11</sup> Throughout his clerical career, Ryan, a moral theologian, attempted to reconcile "the principles of scholastic philosophy and moral theology into an interpretation of current social and economic problems," said McShane.<sup>12</sup>

Although Ryan always insisted that his own Progressivist leanings were strictly in line with Catholic social doctrine as enunciated by Pope Leo XIII in *Rerum Novarum* On Capital and Labor, this was not so, especially in such areas as state intervention.<sup>13</sup>

Ryan saw no conflict between the Church's moral and social teachings and the Progressivist campaign to erect "a regulatory and welfare state capable of furthering the cause of social justice," said McShane.<sup>14</sup> He also noted that Ryan was heavily influenced by the "Social Gospel Movement" of liberal Protestantism that proclaimed salvation was not an individual achievement but a corporate one based on social justice, a precursor of liberation theology.<sup>15</sup>

According to McShane, "...his intellectual background made Ryan a double revisionist: as a Progressive he insisted on redefining the meaning of the republic's founding documents; and as a Progressive he was led to read Leo

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XIII from a distinctly American point of view,” that is, his writings expressed the “spirit” of Pope Leo’s writings not necessarily the writings themselves.<sup>16</sup>

Ryan’s “Program of Social Reconstruction” that the War Council’s Administrative Committee pawned off as their own, opened with references to the opinions of English Fabian Socialist Mr. Sidney Webb and a sundry of other non-Catholic opinions on the issue of labor.<sup>17</sup> The document then endeavored to tackle a host of post-war social/economic issues related to employment, housing for workers, raising the minimum wage, the rights and duties of labor and employers.

Although the document had been privately opposed as a “neo-Socialist and/or Communist” program by traditionalists within the American hierarchy like Cardinal O’Connell of Boston, the publication of the document by the NCWC’s Administration Board made it a *fait accompli*.<sup>18</sup>

The significance of this achievement was not lost on McShane who astutely observed, “...the liberals seemed to have captured the American Catholic Church and chartered a new course for her.”<sup>19</sup>

Further, by the time of his death in 1945, Ryan, dubbed the “Right Reverend New Dealer” because of his unabashed support for Franklin D. Roosevelt’s Administration, had influenced a whole generation of Catholic priests at Catholic University of America and other Catholic institutions of higher learning in favor of his doctrines of social and economic Progressivism.

### **Transition From Warfare to Welfare**

On February 20, 1919, a little more than a week after the release of Ryan’s “Program of Social Reconstruction,” at a belated celebration of the golden jubilee of Cardinal Gibbons in Baltimore, a Committee on General Catholic Interests and Affairs was appointed by the cardinal to put into action Pope Benedict XV’s call for peace and justice and to set the agenda for the upcoming annual bishops’ meeting.

Father Burke successfully maneuvered to get his plan for an updated NCWC on the September agenda. He was aided by the fact that on April 10, 1919, Pope Benedict XV gave the American hierarchy permission to organize a new episcopal bureaucracy.<sup>20</sup>

On September 24, 1919, nearly 100 bishops of the United States assembled for their annual meeting at Caldwell Hall at Catholic University with Cardinal Gibbons presiding.

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Cardinal Gibbons laid out his “national idea,” that is Burke’s plan, for transforming the old NCWC into a new prototype Church organization that would build on the Catholic power base created by the War Council. Bishops Muldoon and Schrembs who had served on the old NCWC’s Administrative Board as well as on the ad-hoc Committee on General Catholic Interests and Affairs argued in favor of the reorganization.

Gibbon’s three-point plan called for an annual meeting of the American bishops; the formation of an episcopal consultative body to express common hierarchical concerns and policies and act as an intermediary with Rome when necessary; and the creation of a permanent secretariat to execute the collective will of the American bishops.

That the Americanist-minded bishops had continued to correspond with one another and plot their new strategies for the creation of AmChurch, 20 years of papal warnings and proscriptions notwithstanding, was made clear early in the meeting when one of their own, the controversial Bishop Denis O’Connell of Richmond, was elected recording secretary. It was a seemingly minor but highly symbolic action that signaled a new phase of the Americanist/Modernist battle for control of the Catholic Church in the United States.

Opposition to Gibbon’s proposal for the creation of a permanent Church bureaucracy in Washington, D.C. was led by Cardinals William O’Connell of Boston and Dennis Dougherty of Philadelphia.

Cardinal O’Connell, well known for his pro-Roman loyalties and close ties with the Apostolic See, once described American Catholicism as a combination of “Democracy, Presbyterianism, and Congregationalism.”<sup>21</sup>

Bishop Charles McDonnell of Brooklyn, like Bishop Nilan before him, correctly assessed the dangers inherent in the new bureaucratic structure, when he stated that such an organization conflicted with canon law and threatened to interfere with the jurisdiction of bishops in their own dioceses.<sup>22</sup> He also charged that the powers of the NCCW far exceeded the authority of the pope.<sup>23</sup>

Nevertheless, the majority of bishops, having been favorably impressed by the old War Council’s political achievements that had resulted in an increase in the prestige, political power and influence of the American hierarchy in the nation’s capital, voted to approve the plan. Cardinal Gibbons then called a



national press conference to announce the formation of the new National Catholic Welfare Council (later, Conference).<sup>24</sup>

Two days later, on September 26, 1919, the American bishops issued their most comprehensive Pastoral Letter ever.<sup>25</sup> It had been 35 years since the American hierarchy had issued a formal statement to Catholic laymen, clergy and religious. The text was voluminous. All aspects of Catholic life—lay and clerical, religious and political, domestic and foreign were covered.

Significantly, the document contained no reference to either Pope Leo XIII's *Longinqua* or *Testem Benevolentiae* or to Pope Pius X's *Syllabus* or to *Pascendi*, although it did quote from Leo XIII's *Rerum Novarum*, On Capital and Labor.

Tucked away between the pages of the lengthy pastoral, which at the time would have been read almost exclusively by clerics, was a short notice announcing the establishment of the National Catholic Welfare Council. The Catholic faithful remained largely oblivious to the significance of this watershed decision by the American hierarchy.

Actually, aside from a change in stationery, daily life at the National Catholic Welfare Council office building that had been purchased with war relief funds did not change dramatically.

Father John Burke continued to serve as General Secretary and the personal representative of the Chairman of the Administrative Committee of the new NCWC.<sup>26</sup> The hierarchy had given the Administrative Committee permission to act in their name in between the annual meetings of the bishops.<sup>27</sup> Congressional lobbying, especially for tax funds for parochial school education, went on as it had during the war years.

According to Georgetown University historian Elizabeth K. McKeown, the early leadership of the new NCWC was dominated by Bishops Peter Muldoon and Joseph Schrembs whom she described as “episcopal champions of national organization.”<sup>28</sup>

They were assisted by “clergy trained in the new social sciences,” said McKeown, principally William Kerby of Catholic Charities, the anthropologist John M. Cooper, and, of course, John A. Ryan who headed the NCWC's Social Action Department.<sup>29</sup> All three priests were on the faculty of Catholic University of America and had a reputation for social and political activism outside of academia.<sup>30</sup> Their overall objective was to strengthen the

role of the Catholic Church in national policy decisions at all levels of the federal government.

For example, the NCWC's Department of Laws and Legislation tracked Congressional domestic and foreign legislation that affected Catholic interests at home and abroad and coordinated its efforts with state and local Catholic organizations and diocesan offices when necessary. The NCWC, despite its small staff and budget, was one of the most effective lobbies on Capitol Hill.

The formation of the NCWC News Bureau (later National Catholic [NC] News Service) was effected to give the Church in America a "new, positive Catholic image," one that reflected the melding of a new-found Catholic identity with America's democratic ideals.<sup>31</sup>

### **The NCWC—A New American Ecclesiology**

One of the guiding principles of the National Catholic Welfare Council that had been carried over from the old War Council was the Americanist view that tied the welfare of the Church to the welfare of the nation. The linking of America's destiny with that of the Catholic Church in America had been a dominant theme of the American bishops' 1919 Pastoral Letter and it became more so under the new NCWC.

As McKeown pointed out, NCWC leaders attempted to use Pope Pius XII's 1943 Encyclical *Mystici Corporis* and "the new theology of the Mystical Body of Christ" that was circulating in *avant garde* clerical circles to describe the intimate connection that they believed existed between the "Catholic and American bodies" by which each contributed to the welfare of the whole.<sup>32</sup>

Father Burke, always sensitive to the non-existent theological and juridical status of the former War Council as well as the NCWC, went so far as to link the theology of the Mystical Body of Christ with the formation of the NCWC.

According to McKeown:

He (Burke) presented the council as an organic expression of the American church, aiding the church to grow and develop in its new environment. He also relied heavily on Mystical Body language to explain innovations within the organization itself, as for example, his decision to employ laywomen as the backbone of his organizational work force. In a memorable instance, when Burke needed a code for communicating with his agent William

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Montavon about diplomatic initiatives in Mexico, he made the following cryptic assignments: the Holy See was the “head,” the American bishops the “hand,” and Burke himself the “heart” of the body. More conventionally, ...he assigned the role of the head to “the hierarchy.”<sup>33</sup>

The assumption that the best interests of the Church and of America and its culture and institutions “went hand in hand” provided the basis for what was essentially “a new American ecclesiology, using the figure of the Mystical Body to portray the church in the United States as a living organism, thriving on a blend of Roman and American nutrients, and being directed by the NCWC to make a positive contribution to American life,” McKeown concluded.<sup>34</sup>

### **The NCWC Upholds Catholic Morality**

To its credit, one charge that can not be leveled at the National Catholic Welfare Conference, at least in its early years, was that it was lax in propagating and helping to enforce Catholic morality, family life, and parental rights, especially with regard to the dual evils of civil divorce and birth control which had become a growing threat to the sanctity and stability of marriage and family life in America.

In these matters, the NCWC’s Family Life Bureau within the Department of Social Development simply reflected the overwhelming support for traditional Catholic morality by the American hierarchy during the first half of the 20th century.

For example, in their Pastoral Letter of 1919, the American bishops unequivocally condemned conjugal onanism, that is, birth control, both as a private practice and as a eugenic tool of population control:

...The selfishness which leads to race suicide with or without the pretext of bettering the species, is, in God’s sight, “a detestable thing.” It is the crime of individuals for which, eventually, the nation must suffer. The harm which it does cannot be repaired by social service, nor offset by pretending economic or domestic advantage. On the contrary, there is joy in the hope of offspring, for “the inheritance of the Lord are children; and His reward, the fruit of the womb.” The bond of love is strengthened, fresh stimulus is given to thrift and industrious effort, and the very sacrifices which are called for become sources of blessing.<sup>35</sup>

In its 1922 report to Rome, the Administrative Board of the NCWC noted the

dangers posed by “birth control propagandists” and it pledged to combat the spread of birth control in the United States.<sup>36</sup>

In a fascinating memorandum written in 1927 and brought to light by McKeown, Professor John M. Cooper of Catholic University made a rather prophetic observation to the U.S. Apostolic Delegate in Washington, D.C. when he noted:

... it is generally recognized by the Catholic clergy, and by Catholic and nonCatholic lay students of the problem, that contraceptive practices are very widespread among our Catholics in the United States ...perhaps up to 75% or at least 50% among the well-to-do and educated ...although the numbers decreased among the foreign-born Catholics and the working class. ...We are destined almost inevitably to see a great increase in the prevalence of the practice among Catholics in this country within the next generation.<sup>37</sup>

In his Encyclical *Casti Connubii* On Christian Marriage issued on December 31, 1930, Pope Pius XI, denounced the platform of the Sex Reform Movement that had secured a foothold in the United States as well as England and Europe. Its leaders were pushing for divorce, “open marriages,” “family planning,” contraception, abortion, sterilization, population control, artificial insemination, euthanasia, pornography, prostitution, eugenics, and sex instruction in schools.<sup>38</sup>

In line with *Casti Connubii*, on April 25, 1933, in their Pastoral Letter “Present Crisis,” the American bishops forcefully condemned Malthusian propaganda that sought to restrict the population of the United States and they encouraged Catholics to follow the large family ideal:

...Our country, so rich in resources, can support comfortably many times its present population. As a matter of fact, the sparseness of the population is one of the reasons for the severity and the long continuance of our present depression. It must be remembered that children, and especially large families, constitute in themselves great wealth. May our Catholic families courageously and with firm trust in God reject the modern paganism, and seek the priceless riches of large, happy, and blessed families!<sup>39</sup>

As regards the vice of homosexuality, there is no mention of sodomy in any Pastoral Letter or statement of the American hierarchy from 1772 until 1976, a period of over 200 years.

### **The NCWC—1941–1961**

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In the early years of the NCWC, even though the organization's annual bishops' meetings were purely voluntary, the majority of American bishops believed that it was in their interest to attend them. Further there were a number of occasions when the existence of the new bureaucracy proved to be a boon to the hierarchy as it enabled the bishops to speak with one voice on critical matters of national and international concerns. Such was the case in the mid-1920s when Mexican dictator Plutarco Elias Calles (1924–1928) reinstituted the anti-clerical laws of 1917 and began a four-year war to eradicate the face of Catholicism from Mexico.<sup>40</sup>

Over time, the majority of bishops came to accept the role of the NCWC in the life of the Church in America. This was evident by the fact that in 1922 when the Apostolic See issued a papal decree disbanding the NCWC, the edict was rescinded by Rome after a petition signed by 80 American bishops supporting the NCWC was presented to Vatican officials.<sup>41</sup>

On a practical level, however, there is no question that the NCWC was perceived by federal officials and Catholics and non-Catholics alike as the official voice of the Catholic Church in America.

After the death of Cardinal Gibbons in 1921 and Father Burke in 1936, the new episcopal powerhouses of major archdioceses such as the Archdiocese of Chicago under George Cardinal Mundelein (1915–1939), the Archdiocese of New York under Francis Cardinal Spellman (1939–1967), and the Archdiocese of Detroit under John Cardinal Dearden (1958–1980) tended to overshadow the importance of the NCWC.

However, public policy statements issued either directly by the American bishops following their annual November meetings in Washington, D.C., or those issued by the NCWC Administrative Board during the interim period, continued to be drafted by the NCWC Social Action Department. Thus, the NCWC still managed to leave its imprint on Church policies and programs.

Indeed, as one compares these official statements drafted by the AmChurch's bureaucrats at the NCWC with the Pastoral Letters of the American hierarchy from previous years, it is clear that the very nature of the bishops' communication with their flock had suffered a violence, to say nothing of the total lack of grace that gave these statements, with a few exceptions, all the inspiration of an office memo.

Between 1941 and 1961, the NCWC drafted over 40 of these public policy

statements for the American bishops. Many of its early statements touched upon World War II and its aftermath—issues of war, peace, the totalitarianism of Communism and Nazism, freedom and law and order, obligations of military service, reconstruction, repatriation, relief services and foreign aid. They tended to be practical and secular in orientation— just like the NCWC.

In the late 1940s and continuing on into the 1950s, NCWC documents reflected an anxiety over the ramifications of the Cold War and rise of the Iron Curtain in Europe and the Bamboo Curtain in China and a continued concern for world peace.

From the late 1950s until 1965 when the NCWC closed its door to make room for the newly-structured and expanded National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC), the NCWC refocused its attention on domestic issues including the growing dangers of secularism to the family and society and the issue of birth control as a private practice and population control as a tax-subsidized program of government.

Conspicuously absent from the majority of these statements were references directly related to the practice of the Catholic faith, specifically the Mass, the Sacraments, Scripture, vocations, the priesthood, converts, dangers of secret societies including Freemasonry, the missions, Mary, the Mother of God, the Saints, and traditional Catholic devotions such as Forty Hours Devotion and the Rosary.

That the heresy of Americanism was alive and flourishing within the American Church during this “Golden Age of Catholicism,” was evident in the statement “Religion: Our Most Vital Asset” released by the NCWC Board in the name of all the bishops of the United States on November 16, 1952.<sup>42</sup>

It is instructive that the drafters of the statement chose President Abraham Lincoln as the prototype of a religious man that personified our nation’s historic attachment to religion, especially since Lincoln was a deist, subscribed to no creed, and believed in no personal God.<sup>43</sup>

The statement reaffirmed the American hierarchy’s belief in the “necessity” of the separation of Church and State in a pluralistic society— a principle that was the cornerstone of all NCWC policies and programs. However, the document also noted that the Constitution prohibited the federal government from “interfering in any way with any religious institution or with the

freedom of the individual in the practice of the religion of his conscientious choice.”<sup>44</sup>

The problem, of course, was that the Leviathan Secular State did not keep its part of the bargain. It was intent on seeking a monopoly in the field of education. It advanced a secular morality apart from religion.

State-sanctioned divorce had increased family disintegration. And the federal government, beginning with the Franklin D. Roosevelt Administration, had declared itself to be the final arbitrator of sexual morality by using tax-funds to promote and finance domestic and foreign birth control programs and condom distribution in the military.<sup>45</sup>

On November 16, 1958, in a “Statement on the Teaching Mission of the Catholic Church,” the American bishops restated their concerns in these areas of American life.<sup>46</sup>

One year later, they followed up with “Explosion or Backfire,” that outlined the American bishops’ opposition to contraception, abortion and sterilization as methods of family limitation and as means of domestic and foreign population control programs.<sup>47</sup>

In the strongly worded statement the hierarchy said that they were in favor of positive programs of social and economic development, immigration, and increased food production to alleviate demographic imbalances. However, they denounced the movement to “stampede or terrorize the United States into a national or international policy inimical to human dignity ...For the adoption of the morally objectionable means advocated to forestall the so-called ‘population explosion’ may backfire on the human race,” the American bishops concluded.<sup>48</sup>

The bottom line of their 1959 statement, the last of its kind, was that United States Catholics would not support “any public assistance, either at home or abroad, to promote artificial birth prevention, abortion, or sterilization whether through direct aid or by means of international organizations.”<sup>49</sup>

### **NCWC Opposition to Birth Control Collapses**

Up until the late 1950s, the NCWC held the line on birth control and population control. However, by the mid-1960s this opposition had been severely eroded as is evidenced by the official attendance of Murder, Inc., (i.e., Planned Parenthood-World Population) at NCWC Family Life functions, and the start of unofficial negotiations on population control issues between the NCWC staff and the anti-people Council on Foreign Relations.

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Msgr. John Knott, Director of the Family Life Bureau also went on record as endorsing an expanded federally funded program of research in the field of “reproductive physiology.”<sup>50</sup>

This tragic breakdown within the NCWC on family life issues and sexual morality mirrored the breakdown in opposition to birth control and population control among key American prelates including Cardinals Spellman of New York, Cushing of Boston, Meyer of Chicago, Dearden of Detroit and Krol of Philadelphia, each of who made their own private “arrangements” to accommodate State-sponsored birth control programs.<sup>51</sup>

Spellman and Cushing and many other American prelates were greatly influenced on the matter of birth prevention as public policy by John Courtney Murray, SJ, who had become the principle architect of ChurchState affairs for the NCWC and who later attended the Second Vatican Council as Cardinal Spellman’s personal *peritus* where he (Murray) championed the cause of “religious freedom.”<sup>52</sup>

Father Murray publicly attacked the Comstock Law which prohibited the distribution of contraceptives, (thereby preventing Planned Parenthood and Company from opening up birth control centers), saying such laws made “a public crime out of a private sin,” confused “morality with legality,” and were “unenforceable without a police invasion of the bedroom.”<sup>53</sup> Murray’s reasoning eventually paved the way for the “constitutional right to privacy” and the Supreme Court decisions of *Griswald v. Conn.* (1965) on birth control and later *Roe v. Wade* (1973) on abortion.

Another factor in the weakening of the NCWC on the matter of birth control and population control was the pressure from major Catholic institutions of higher learning such as the University of Notre Dame, Catholic University of America and Georgetown University that had received massive infusions of money from the Rockefeller, Ford and Carnegie Foundations and were seduced into promoting Malthusian policies and programs at home and abroad.

It was the ill-fated “Beasley Affair” of 1965 that finally brought the issue of government birth control programs to a head at the NCWC.<sup>54</sup>

Dr. Joseph Beasley of Tulane University in New Orleans, a birth control zealot with international ambitions wanted to start a birth control program for black welfare recipients in the northern counties of Louisiana. He was stymied, however, by state laws prohibiting the distribution of contraceptive

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information. He also had to contend with the powerful Catholic Church in Louisiana and the explosive charge of “black genocide” by black leaders.<sup>55</sup> However, much to Beasley’s relief, within weeks, he was able to negotiate a deal with Church officials and New Orleans Family Life officials that would permit him to begin tax-financed birth control services to low-income residents of the state—programs that were almost totally dependent on the abortifacient IUD and the “Pill.”<sup>56</sup>

The negotiations took place at the swank Petroleum Club in Shreveport where Beasley hammered out conditions under which he would conduct his birth control program with Msgr. Marvin Bordelon, who had been authorized by Cardinal John Cody of Chicago to cut the deal for the bishops of the Catholic dioceses of Louisiana.<sup>57</sup> Beasley was not seeking the Church’s blessings for his birth prevention program—just the promise of “non-interference.”<sup>58</sup>

In June 1967, Bordelon left the Louisiana Archdiocese to head the USCC’s new Department of International Affairs where he used his influence to convince the American hierarchy and the U.S. Congress that the concept of national sovereignty was an antiquated idea and a hindrance to world peace.<sup>59</sup> In 1972, Bordelon left the priesthood.<sup>60</sup>

As for Beasley, in less than ten years, he had pyramided his Family Health Foundation (FHF) into a \$62 million empire with over 100 federally funded birth control clinics statewide.<sup>61</sup> The FHF received accolades from every imaginable quarter as “the No. 1 success story” of the birth control movement, including the praise of National Catholic Family Life Director, Father James T. McHugh.<sup>62</sup>

In 1973, however, a General Accounting Office audit and a lengthy government investigation of the FHF confirmed Beasley’s alarming record of political corruption. In the spring of the following year, federal marshals surrounded the FHF headquarters in New Orleans and the foundation was placed in federal receivership.<sup>63</sup>

Federal charges against Beasley included multiple counts of conspiracy to commit fraud, obstruction of justice, witness tampering, mail fraud, together with misappropriation of many thousands of dollars of federal “family planning” funds that included illegal payments for liquor bills, private plane junkets, and political campaign contributions. Eugene Wallace, an FHF official who turned state evidence, testified that Beasley had threatened to

kill him with a shotgun if he (Wallace) took the stand against him!<sup>64</sup> And while the Anti-Life Establishment deserted Beasley like rats fleeing a sinking ship, volunteer lawyers from “Catholic” Loyola’s New Orleans School of Law handled his appeal.<sup>65</sup>

Thanks to Cardinal Cody, all of the American bishops were dragged into the Beasley quagmire.

All were treated to a double whammy when Beasley joined John D. Rockefeller III, Chairman of the Commission on Population Growth and the American Future, at a press conference in 1972 where Beasley called for universal, tax-subsidized abortion.<sup>66</sup>

Beasley later acknowledged that his “deal” with Church officials was part of his threefold strategy of getting so-called “family planning” in first, and then following it up with sterilization and abortion.<sup>67</sup>

By the end of the 19th century the American bishops had already lost their first great moral battle in the United States against civil divorce and remarriage.

By the time the Second Vatican Council opened in 1962, the American bishops’ collective resistance to contraception, abortion, sterilization and government-funded population control had significantly weakened. But it was not until the post-Vatican II era with the establishment of canonically sanctioned episcopal conferences that Catholics witnessed the total capitulation of the American bishops as defenders of Catholic faith and morals to the anti-God, anti-life and anti-family forces of the emerging totalitarian State—the ultimate fruit of Americanism.

### **Vatican II and the Shaping of AmChurch**

It has been said that the Second Vatican Council (1962–1965) triggered a Copernican revolution in the Catholic Church. And indeed it did. However, as I have endeavored to document in my review of the American hierarchy between 1792–1965, the revolution was not ignited by spontaneous combustion. It was a planned revolution executed over a period of decades by high level Church officials who had long dreamed of a NewChurch, a NewMass and a NewPriesthood.

An examination of the prelates including the 20th century popes who helped to engineer the Vatican II Revolution from above is presented in Section V of this book.

For now, let us turn our attentions to the immediate effects of the Vatican II

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revolution in shaping the American National Church—AmChurch for short—and in particular the Council’s role in opening up the Catholic priesthood and the Catholic seminary to homosexual colonization and exploitation by the Homosexual Collective. Readers will find it helpful to keep in mind that the homosexualization of AmChurch did not occur in a vacuum but ran parallel to the rise of the Homosexual Movement in secular society in the late 1960s following the Stonewall Inn riot.

The replacement of the NCWC in 1966 by the National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC) was one of the many watershed events in the post-Vatican II period that laid the foundation for the building of AmChurch.

Whereas the old NCWC was a non-canonical and non-juridical entity, the new NCWC/USCC was a canonically approved super-bureaucratic structure with virtually unlimited control of every aspect of Catholic life and the direction of all public policies of the Church in the United States.

Ecclesiastical power within the American Church that had once been the domain of the kingpins of the American hierarchy like Cardinal Gibbons of Baltimore and Cardinal Spellman of New York now passed into the hands of the NCCB/USCC.

To control and/or dominate the NCCB/USCC was to control the future of the Church in America. This point was not lost upon the revolutionaries within the American hierarchy nor on the early leaders of the Homosexual Collective in the United States.

This new empowerment of national conferences that affirmed a new theology of episcopal collegiality was sanctioned by the Church Fathers at the Second Vatican Council in the decree *Christus Dominus* The Pastoral Office of the Bishops that was promulgated by Pope Paul VI on October 28, 1965.<sup>68</sup>

Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, who was an important player in the Vatican II Revolution, has described the creation of episcopal conferences with definitive legislative functions as “a new element in the ecclesiastical body politic,” stating that they formed “a link of a quasi-synodal kind between the individual bishops and the pope.”<sup>69</sup> “A synodal element has thus been inserted into the structure of the Church as a permanent factor and a new function has thereby accrued to the body of the bishops,” he concluded.<sup>70</sup>

As restructured by the prominent management-consulting firm of Booz, Hamilton, and Allen, the American episcopal conference was divided into two parts—the National Conference of Catholic Bishops (NCCB) whose membership was limited to the American hierarchy and which represented the canonical arm of conference, and the United States Catholic Conference (USCC), a civil corporation with no juridical standing that became the public policy and political/lobbying arm of the conference.<sup>71</sup>

The NCCB functioned through a new vast bureaucratic maze that included a General Assembly, an Administrative Committee of 48 members, several executive-level committees, and more than 40 standing and ad hoc committees. The designated purpose of the NCCB was to provide an episcopal forum for the sharing of ideas and concerns on matters affecting the Church in America and to serve as a vehicle for the united expression of the will of the American bishopric.

The staff of the USCC was made up of a large army of Church bureaucrats—priests, religious, and laymen. It had its own Administrative Committee and the same executive level committees served both the NCCB and the USCC. The designated purpose of the USCC was to provide the organizational structure and the resources necessary for carrying out the programs and policies of the collective will of the American bishops.

The National Catholic News Service (NC News Service) operated out of the USCC office and functioned as the major source of information for diocesan papers throughout the United States.

The two key positions within the newly established NCCB/USCC went to Archbishop John Dearden (later Cardinal) of Detroit, the leader of the powerful liberal wing of the nascent AmChurch, who was elected the NCCB's first President, and to the newly ordained Bishop Joseph Bernardin who was selected by Dearden to be the first General Secretary of the USCC.

The young Bernardin was the bright, ambitious protégé of Archbishop Paul Hallinan of Atlanta. He was also, to quote Bernardin's future nemesis, Dominican Father Charles Fiore, "a flaming homosexual."<sup>72</sup>

Of the two positions, the latter was the most critical since the General Secretary oversaw the day to day operations of the USCC and coordinated the affairs between the NCCB and USCC.

The NCCB/USCC became an ideal haven for many ambitious clerics,

including homosexuals like Bernardin, who preferred a career as an administrator/bureaucrat to that of the vocation of parish priest.

Of the ten presidents of the NCCB who served between 1966 and 1998, only three, Archbishop Joseph Bernardin, Archbishop John May of St. Louis and William Cardinal Keeler ever served as pastors, and even these served only for a very brief time.<sup>73</sup> Among the Presidents of the NCCB, three were seminary rectors—John Cardinal Dearden, Archbishop John R. Quinn and Archbishop John R. Roach.

For many career-orientated priests the NCCB/USCC became the stepping stone to power in AmChurch. Among the key NCCB/USCC staffers who were raised to the episcopacy were Joseph Cardinal Bernardin, William Cardinal Baum, Bernard Cardinal Law, Archbishop Francis Hurley, Bishop Raymond Lucker, Bishop William McManus and Bishop James T. McHugh. Also, the NCCB Standing Committee on the Selection of Bishops prepared an annual list of suitable candidates for the American bishopric that the Holy See could select from.<sup>74</sup>

### **The Politics of the New Progressivism**

Spurred on by its inherited Americanist tendencies and invigorated by the new Progressivism of Vatican II, the NCCB/USCC quickly became the seat of power and the administrative hub for the emerging AmChurch.

In the realm of politics, it represented a quantum shift to radical liberalism and a new world-view of the Church and of Society. It rejected the Thomistic social teachings of the past and embraced a new political-theology that held salvation and sin to be a collective rather than a personal reality.<sup>75</sup>

Dearden and Bernardin personally selected their top aides with this new post-Vatican II vision of the Church in mind—priests and laymen who abhorred the theological “rigidity” of Trent and who sought to take an activist role in “updating” the Church along the lines of *Gaudium et Spes* The Church in the Modern World.

As political historian Michael Warner wrote in *Changing Witness— Catholic Bishops and Public Policy, 1917–1994*, the leadership of the NCCB/USCC formed an elite corps of liberal bureaucrats inspired by “radical rhetoric” and “pragmatic” secular policies. Their primary goal was directed at the leveling of social equalities rather than the establishment of a “just order,” said Warner.”<sup>76</sup>

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The policies and programs of the NCCB/USCC represented a major paradigm shift from those of the old NCWC in all areas of national and international affairs.

Warner noted for example, that in the area of national defense, the NCCB/USCC eroded the just war theory and adopted a consistently pacifist orientation.<sup>77</sup> The NCCB/USCC also lobbied for unilateral arms control with no detectable concern about the Soviet Union's anti-treaty actions.<sup>78</sup> This paradigm shift was also evident in the USCC's policy agenda that centered almost exclusively on liberal-Democratic political issues such as "women's rights," environmental issues, welfare reform, and universal health coverage. Critics dubbed the USCC, "the Democratic Party at prayer."

But the biggest difference between the NCCB/USCC and the old NCWC was moral not political. The overall moral tenor of the NCCB/USCC was decidedly below that of the NCWC.

The old Family Life Bureau of the NCWC had upheld traditional Church teachings on divorce, eugenics, marriage, and family life and publicly opposed sex instruction in parochial and public schools and government programs of birth control and population limitation. The new Family Life Office of the USCC, under the direction of Msgr. James T. McHugh (later Bishop of Camden), undermined *each* and *every* one of these teachings.<sup>79</sup>

On November 14, 1966, the NCCB issued its first official statement on "The Government and Birth Control."<sup>80</sup> The statement was a masterpiece of deception, as the position of the American bishops on the issue of life prevention as a public policy had already been severely compromised by the actions of the Cardinals Spellman and Cushing in the Puerto Rico debacle and Cardinal Cody in the Beasley affair.<sup>81</sup>

In 1968, the American hierarchy quietly let Title X of the Foreign Assistance Act (Sec. 291) pass into law thereby releasing hundreds of millions of tax dollars for contraception, abortion and sterilization into the international anti-life loop.

Two years later, the bishops, via the NCCB/USCC, also let the Federal Government's first "Five-Year Plan," a multi-billion dollar program for domestic and foreign population limitation programs to be signed into law, again without a fight.

Worse still, the NCCB/USCC used McHugh's Family Life Office to

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negotiate a “compromise” with the Anti-Life Establishment. This unconscionable betrayal took the form of an ambiguously worded, absolutely useless anti-abortion amendment, ironically titled “the Dingell Amendment” after its sponsor Catholic Congressman John Dingell (D.MI), that was attached to the Family Planning and Population Services and Research Act of 1970 (Title X of the Public Health Service Act) prior to its approval by the House and Senate, where Catholic members were advised by the USCC lobbyists that a positive vote on the Title X funding was now acceptable.<sup>82</sup>

Yet, it was evident to any clear-thinking Catholic that the Dingell Amendment to Title X (PHS) was not only worthless, it was positively dangerous to the health and welfare of the nation, and to the life of unborn children in particular.

First, because the language of the amendment was regulatory not prohibitory. It was only a “qualified” anti-abortion amendment. It did not prohibit abortion across the board but only “abortion as a method of family planning.”<sup>83</sup> Thus funding for abortions for reasons of “health,” rape, incest or eugenic considerations was not prohibited. Further, the measure did not prohibit the funding and promotion of well-known abortifacients such as the “Pill,” Norplant, or the IUD.

Second, the Dingell Amendment did not prohibit the use of Title X funds to research and develop new chemical, mechanical and surgical methods of abortion—a provision that was hidden in the bill under the euphemism “population research.”

Third, federal family-planning funds (that were illegally used to attract matching grants from foundations and corporations) and funds for abortion services and programs from private sources, (the same foundations and corporations) were freely commingled with one another making any meaningful audit, monitoring or enforcement of the Dingell Amendment impossible.

Fourthly, and most importantly, the entire multi-billion anti-life package would be administered (and policed) by the Anti-Life Movement with the criminal connivance of federal family planning offices directed and staffed by anti-life bureaucrats.

That the NCCB/USCC legal staff was fully aware of these anti-life realities when they (actually Msgr. McHugh) drafted and lobbied for the passage of

the Dingell Amendment is a given. Further, having engineered this anti-life debacle, there is no evidence that any of the NCCB/USCC's legal staff was assigned the task of monitoring Title X funding.

The elite corps of NCCB/USCC clerical bureaucrats and laymen who shaped the American bishops' policies and programs from 1966 on, viewed the authentic teachings of the Church on family life and sexual morality (including opposition to homosexuality) as a barrier to the implementation of the conference's overall liberal legislative agenda. Therefore, where there has been a conflict between the two, as there frequently was, the latter *always* took precedence over the former.<sup>84</sup>

There was also another important factor at work in influencing the NCCB/USCC bureaucracy and liberal-minded bishops in favor of contraception, abortion and sterilization both as a private choice (based on freedom of conscience) and as official federal policy. That factor was the appointment of homosexual clergy and laymen to key positions at the NCCB/USCC.

### **The Homosexual Colonization of the NCCB/USCC**

Almost immediately after Bernardin's appointment as Secretary General of the USCC, the process of homosexual colonization of the NCCB/USCC began.

One of the earliest pederast/homosexuals added to the USCC staff was Father James S. Rausch whom Bernardin appointed Assistant General Secretary in 1970.<sup>85</sup>

Father Rausch, who had a degree in social work and became one of the USCC's experts in international relations used his office to launch a selective campaign for peace and justice along lines promoted in *Gaudium et Spes*.<sup>86</sup> While at the USCC, Rausch played a key role in reshaping traditional Church teachings along collectivist lines that regarded "*all* inequalities of wealth and power that were not *immediately* tied to some greater service for the common good as oppressive," said Warner.<sup>87</sup> This viewpoint became the signature marker for all NCCB social documents by the late 1970s.<sup>88</sup>

Rausch also became a leader of Call to Action, a group noted for its dissent from the Magisterium especially in the area of sexual morality where it supported birth control and homosexuality.

Warner quoted one of Rausch's co-workers at the secretariat as saying that,

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“Jim felt that the role of the general secretary was to lead the conference of bishops,” an accurate description of the-tail-wagging-the-dog phenomenon at the NCCB/USCC.<sup>89</sup>

After Bishop Bernardin completed his five-year term of office and was awarded the Archdiocese of Cincinnati in November 1972, Rausch succeeded him as the General Secretary of the USCC.

On April 26, 1973 at St. John’s Abbey in Collegeville, Minn., John Cardinal Krol, Archbishop of Philadelphia assisted by Archbishop Bernardin of Cincinnati and Bishop George Speltz of St. Cloud, ordained Rausch an Auxiliary of St. Cloud. Photos of the installation show a tablecloth covering the freestanding altar bearing the words “I Believe in the Sun.”<sup>90</sup>

The fact that Rausch, like Bernardin, was made a bishop even though his pederast/homosexual practices were well known in clerical circles is one indication that by the late 1960s and early ’70s the homosexual network within the American hierarchy was already alive and functioning.

During the 1976 presidential campaign, Democratic candidate Jimmy Carter got Walter “Fritz” Mondale, his future vice-president, to use Bishop Rausch at the USCC to help secure the Catholic vote in the upcoming election, while Carter’s close confidant and advisor Charlie Kirbo worked on Terence Cardinal Cooke in New York. Carter got the USCC’s help and he got the Catholic vote.<sup>91</sup>

Once in office, Carter expressed his appreciation to the Catholics of the United States who voted him into office by promoting “abortion rights” and pro-homosexual legislation. He hardened his opposition to a Constitutional amendment to outlaw abortion.<sup>92</sup> He also appointed Sarah Weddington, the lead attorney for the infamous Supreme Court Decision on abortion of January 22, 1973, as a presidential advisor. In 1992, ex-President Carter served as the honorary co-chair of the Human Rights Campaign, a homosexual advocacy group.

### **Bishop Rausch in Phoenix**

On January 17, 1977, Rausch was given a “kick upstairs.” Pope Paul VI appointed him Bishop of the Phoenix Diocese. While court records and affidavits from sex molestation lawsuits involving the Phoenix Diocese and her sister-diocese of Tucson indicate that there were already predatory homosexual clerics operating in both dioceses before Rausch came to

Phoenix, the increase in homosexual activity and sexual molestation of minors accelerated under Rausch.<sup>93</sup>

In September 1978, the new Phoenix bishop made headlines when he dismissed the local Dignity chaplain, Father Andre Boulanger from his parish and declared him a heretic for claiming that 25% of all the priests in the Phoenix area were “basically homosexual.”<sup>94</sup> Rausch publicly stated that homosexual activity is “objectively evil.”<sup>95</sup> However in his own private life the bishop was acting out his homosexual fantasies with young male prostitutes, which is why in dealing with the homosexual network in the American hierarchy it is more important to look at what bishops *do* rather than what they *say*.

A. W. Richard Sipe, who attended St. John’s Seminary in Collegeville, Minn. with Rausch in the early 1960s, has confirmed that Rausch had an “active sex life,” and that it involved “at least one minor.”<sup>96</sup> Sipe said he “interviewed a man (unnamed) at length who was a sexual partner” of the bishop. He (Sipe) was also aware that Rausch “was well acquainted with priests who were sexually active with minors (priests who had at least 30 minor victims each)” and that the bishop had “referred at least one of his own victims to these priests.”<sup>97</sup>

In the summer of 2002, Brian F. O’Connor of Tucson, age 40, made public the details of his sexual abuse at the hands of the late Bishop Rausch. He was the young man that Sipe had interviewed.

O’Connor said he was a 17-year-old runaway and drug user in 1979 when Bishop Rausch, aka “Paul” picked him up off the street in Tucson and performed oral sex on the young man for \$50. O’Connor said his relationship with Rausch went on for about seven months and included numerous sexual encounters, some in motel rooms.

O’Connor said that after he found out Rausch’s true name and identity, the relationship wound down.

Bishop Rausch referred the young man for drug counseling to fellowpederast Rev. William T. Byrne who worked at the Tucson Chancery office. The relationship quickly turned sexual.

Then Rausch introduced O’Connor to Msgr. Robert Trupia, known as “chicken hawk” among the priests of the Tucson Diocese.<sup>98</sup> Trupia’s sexual repertoire included oral and anal penetration of altar boys after they served

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Mass for him.<sup>99</sup>

Initially, O'Connor said, Trupia helped him kick his drug habit. However, during the last stages of his recovery, the priest took O'Connor to St. John's Seminary in Camarillo, Calif. in the Los Angeles Archdiocese and also started a sexual relationship with him.<sup>100</sup>

When the two men returned to Tucson, Trupia arranged for O'Connor to get a job at the Chancery. Bishop Francis J. Green had resigned and Manuel Duran Moreno, an auxiliary from Los Angeles had been named Green's successor.

Bishop Rausch died suddenly in May 1981 from a massive heart attack, so he was out of the picture.

Trupia knew Rausch's replacement, Bishop Thomas J. O'Brien, posed no threat to him as O'Brien, the former Chancellor and Vicar General for the Phoenix Diocese from 1969 to 1979, had spent much of his career making the Dioceses of Tucson and Phoenix safe for clerical predatory pederasts like Trupia and Rausch.

Unfortunately for Trupia, his use of St. John's Seminary as a private male bordello had backfired and Bishop Moreno was informed by seminary officials that Trupia had been visiting the seminary with young men from the outside and sleeping with them. Moreno assured them nothing illicit was going on.

In the meantime, back at the Tucson Chancery, the troubled O'Connor, finally told both Bishop Moreno and retired Bishop Green about his past sexual relationship with Bishop Rausch, Trupia and Byrne. They convinced him to be silent on the matter to "prevent scandal," and in return Moreno gave the barely literate, non-Catholic O'Connor a full-time position on the marriage tribunal as *apparitor* or arm of the bishop, along with a three month paid vacation.<sup>101</sup> Six years later, in 1988, the disillusioned O'Connor left the Tucson Diocese. He went into the auto repair business and joined the Homosexual Collective.<sup>102</sup>

That same year, Bishop Moreno was informed, most likely by Archbishop Roger M. Mahony of the Archdiocese of Los Angeles and an alumnus of St. John's Seminary, that Trupia was banned from the seminary permanently. This time Moreno picked up on the warning. Trupia was shipped off to Catholic University in Washington, D.C. on a three-year scholarship to pursue a degree in canon law.

When Trupia returned to Tucson in April 1992, Moreno, now fully clued into the priest's long record of sexual molestation that included the oral penetration and ritualized sodomy of altar boys who had served at his Masses, attempted to put Trupia on administrative leave, but Trupia refused.<sup>103</sup>

At this point Trupia tried to blackmail Bishop Moreno by threatening to make public the details of the late Bishop Rausch's homosexual sex life, but that didn't work. Faced with a suspension, Trupia took his case to Rome and in 1997 won a favorable judgement from the Congregation for the Clergy headed by Cardinal Darío Castrillón Hoyos. As of December 2003 his final clerical status has not as yet been determined.

On January 29, 2002, the Tucson Diocese settled 11 sex abuse lawsuits filed by sixteen plaintiffs for an estimated \$14 million. Named in the suits were Monsignor Trupia, Father Byrne who had died in 1991, Fr. Pedro Luke, a Canadian who worked in the Tucson Diocese and died in prison while serving a sentence for sexual assault, and Fr. Michael Teta, a religious in the Tucson Diocese whose case, like Trupia's, was also on appeal in Rome.

On September 20, 2004, Bishop Gerald F. Kicanas, a protégé of Joseph Cardinal Bernardin who was installed as the new Bishop of Tucson on March 7, 2003, filed for bankruptcy under Chapter 11 citing costs of settlements for clerical sex abuse cases.

### **Settlement Reached in Phoenix Diocese**

Sixteen months later, on May 3, 2003, the ax fell on the Phoenix Diocese exposing the bitter moral legacy that Bishop Rausch and his successor Bishop Thomas O'Brien had left behind. The 11-month investigation by several grand juries, who had been impounded to investigate cases of criminal sexual misconduct by diocesan priests, religious and lay employees of the Phoenix Diocese dating back almost three decades, was brought to a close. The grand juries had reviewed over 200,000 documents and the personal records of 70 priests and diocesan personnel of the Phoenix Diocese accused of sex abuse.

Among the important revelations uncovered by investigative reporters for the *Arizona Republic* during this period, was that, having Rausch, an active homosexual bishop at its helm from 1977 to 1981 followed by O'Brien, Rausch's former point man who headed the diocese from 1982 to 2003, had made the Phoenix Diocese a magnet for clerical pederasts and homosexual priests. Also, other bishops from Minnesota, California, Indiana, New

Hampshire, Massachusetts and Wisconsin had used the Phoenix Diocese as a hide-away for their pederast priests and religious.

The investigators also uncovered a pattern of obstruction of justice by Church officials in the Phoenix Diocese that went back almost to 1969, the year the diocese was created. The Kulina case described below illustrates how official cover-ups of criminal sexual misconduct are micro-managed at the diocesan level.

On March 6, 2002, Maricopa County Superior Court Judge Jonathan H. Schwartz imposed on John Maurice Giandelone, a former priest of the Phoenix Diocese, a 22-month prison term, the maximum sentence permitted under the law. Giandelone, 55, had pleaded guilty to two counts of sodomizing and abusing former altar boy, Benjamin Kulina, at two Phoenix churches between June 1, 1979 and February 28, 1980. Bishop Rausch was the Ordinary at that time and O'Brien was serving as his second in command as Chancellor and Vicar General of the diocese.

When Kulina's parents went to the Chancery to report Giandelone's vicious attack on their son, Bishop O'Brien personally told them to be silent. He then transferred Giandelone to a new parish where the priest claimed another victim. In 1985, Giandelone received a one-year jail sentence for that assault, after which he left the priesthood and eventually married.

In a recent court affidavit, O'Brien swore that he didn't recall meeting with the Kulinas and there was no record of the meeting at the Chancery. However, Giandelone told investigators that shortly after the Kulinas filed their complaint, O'Brien had called him in to discuss a transfer to a new parish.<sup>104</sup>

Court documents show that O'Brien continued this pattern of intimidation of victims of sex abuse by diocesan and out-of-state priests serving in the Phoenix Diocese during the 21 years he served as bishop. That is why O'Brien demanded immunity from prosecution as part of the May 2003 final settlement. And he got it.

Under the terms of the May 2003 accord reached between Richard M. Romley, Maricopa County Attorney, Bishop O'Brien and the Roman Catholic Diocese of Phoenix, O'Brien was granted immunity from prosecution related to his failure to protect the victims of criminal sexual misconduct of others associated with the diocese to date. This immunity was

conditioned on O'Brien's agreement to abide by and implement a 14-point program that included a significant financial payment to 16 victims of clerical abuse and their families and a radical reorganization of diocesan structure to insure future justice and compensation for victims of clerical abuse.<sup>105</sup>

Thus another sorry chapter in the history of AmChurch and two of its most prominent spokesmen—the late Bishop James S. Rausch and Bishop Thomas O'Brien, who was forced to resign from office on June 16, 2003 following his involvement in a fatal hit-and-run incident in Phoenix—had come to end.

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Now it's time to take a look at other AmChurch institutions that have been successfully colonized by the Homosexual Collective.

### **The Colonization of Catholic Seminaries**

The enemies of the Church have always considered Catholic seminaries a prime target of infiltration and exploitation, and the Homosexual Collective is no exception to that rule.

Since Stonewall, homosexual leaders have repeatedly acknowledged the absolute importance of the recruitment of homosexual seminarians and the indoctrination and co-operation of clerical fellow travelers at the seminaries including students, faculty, and administrators, in the building of a homosexual religious network within the Catholic Church.

Prior to Vatican II, such a large-scale in-house subversive network would have been impossible. Today it is a reality. Homosexuality has become an *institutionalized* feature of many diocesan seminaries and houses of religious formation. Moreover, there are seminary rectors and superiors who have opened their doors to the Homosexual Collective for the purpose of recruitment and propaganda.

### **Radicalizing Seminary Life**

Like everything else connected with AmChurch, the radicalization of seminary life that created favorable conditions for wholesale homosexual colonization did not occur overnight.<sup>107</sup>

From the turn of the 20th century up until the opening of the Second Vatican Council, a superficial view of seminary life in America would have revealed an almost idyllic vision of priestly formation. The taking of the Oath Against Modernism and the dominance of Thomistic scholarship as the foundation for priestly education appeared to be a guarantee of orthodoxy. The continued

growth in new vocations for both the diocesan priesthood and the religious life appeared to signal a new springtime for the Roman Catholic Church in America. But looks and statistics can sometimes be deceiving.

A closer scrutiny of these institutions might have revealed that the “new directions” that seminary training and formation and priestly and religious life were taking no longer led to Rome but led away from Rome.

Like their Americanist heirs, these clerical explorers searching out “new directions” were anti-Trent.

They had long rejected the Roman system that “stressed the primacy of supernatural virtue for priests in acquiring personal holiness and directed seminary training to cultivate those virtues.”<sup>108</sup> They viewed the “provincialism” of the traditional seminary training with disdain.<sup>109</sup> They favored the active over the passive. They rejected the “rigid conformity” and strict discipline of traditional seminary life that aimed at strengthening the will and the celibate life, in favor of new patterns of freedom of thought and behaviors.

The “fixed, prescribed and regulated” rubrics of the Mass seemed restrictive compared to the new experiments in “liturgical reform.”<sup>110</sup> Theology, the “queen of sciences” was passed up for an intellectual whore, the “social sciences.” Latin was out and the vernacular was in. Gone were the pious practices of the past that served as armor for priests and religious in the arena of spiritual warfare. Our Lady and Her Rosary were said to inhibit the new ecumenical spirit of the age. Out they went.

The massive restructuring of seminary life and priestly formation in the United States that followed the Second Vatican Council only *appeared* to have occurred overnight. In fact, the “reformers” had anticipated Vatican II by more than 30 years.

In the early 1960s, in anticipation of the liberalization of seminary life, Joseph Cardinal Ritter of St. Louis, a Council enthusiast, had already forged ahead with a new bold plan for renovating life at Kenrick Seminary:

Kenrick’s Vincentian rector Nicholas Perich and the faculty devised a simple internal rule that ended most of the personal restrictions of classic seminary life. Gone were the rules enforcing periods of silence, prohibitions of visiting private rooms, and bells for most activities. The intended effect was to give seminarians responsibility for planning their own time outside of required common activities, such as classes, meals and liturgy. The new house rules

preceded the longer process of curriculum change and the process of obtaining accreditation.<sup>111</sup>

Elsewhere, in addition to a relaxation of house rules, seminarians and faculty called for liturgical changes that included an altar facing the people and communal penance services.<sup>112</sup> Students demanded the right to engage in off-campus, coed study programs and service activities, the right to bring on campus, social and political activists and lecturers from the outside, and the right of students to pick their own spiritual directors and faculty mentors.<sup>113</sup>

The homosexual writer Jack Fritscher, who left the Josephinum, a Pontifical College in Columbus, Ohio in 1963, before taking his final vows, recalled his off-campus job as a young seminarian in the summer of 1961. He said he was tutored by Saul Alinsky, the Jewish Marxist pro-abortion grassroots organizer and founder of the Industrial Areas Foundation, and was also engaged as a social worker by the Alinsky-inspired Woodlawn Association on Chicago's South Side.<sup>114</sup>

Fritscher's experience reflected the new emphasis on the role of the seminarian-priest as a social and political activist and the growing importance of the behavioral and social sciences in seminary mis-education inspired by the Vatican II Constitution *Gaudium et Spes*.

Traditionalist faculty members were replaced, sometimes gradually, sometimes overnight, with a new breed of post-Conciliar spiritual and intellectual vandals intent on refashioning seminary life to correspond to the NewTheology of NewMass and the NewPriesthood of the People of God.<sup>115</sup>

There were some seminarians and deacons whose education and formation for the priesthood had straddled the pre-Vatican II and post Vatican II period and who could not bring themselves to reconcile the radical changes to the Mass and the priesthood.

Many a young seminarian like Fritscher must have felt a sense of betrayal and disgust that prompted them to leave the seminary and turn their back on ordination, homosexual inclinations aside.

There is one unforgettable line from Fritscher's biography of his friend and lover Robert Mapplethorpe that reflects this sense of frustration. One day, Fritscher said that Robert, and Camille O'Grady, a "fag hag" and entertainer who performed for "gay" male audiences, went to see a Mass, "just to see what a mess they made out of it."<sup>116</sup>

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In the seminary classroom, the twin evils of situation ethics and relativism, that deny the natural law as an absolute, and reduces morality to a purely subjective judgement that an individual makes about his own action, were introduced into the curriculum.<sup>117</sup> The conscience of the narcissistic self had become a rule unto itself.<sup>118</sup>

Seminary classes were exposed *en masse* to the latest in secular psychological indoctrination via small encounter groups and sensitivity training sessions designed to free the individual from all inhibitions that prevented him from becoming a fully autonomous person *a la* Carl Rogers.<sup>119</sup> In keeping with the Reichian principle of sexualization as a prelude to annihilation, Rogers had rediscovered that sex was a powerful weapon in weaning people away from religion.<sup>120</sup> Like Reich, he was able to convince many seminarians, priests and religious that “sexuality [not religion or God] is the center around which revolves the whole of social life as well as the inner life of the individual.”<sup>121</sup>

Prior to the 1960s, the vast majority of young men who applied for admission to the seminary were virgins. After the heyday of the “sexual revolution” that was built on Kinseyian theories, the young men who presented themselves as candidates for the priesthood were no longer so.<sup>122</sup> Today, a policy of compulsory testing for sexually transmitted diseases including AIDS has been instituted by a significant number of dioceses and religious orders.<sup>123</sup>

The reader should note that the “sex research” of Alfred C. Kinsey and the “phenomenological-experimental-existential” approach of Carl Rogers that wrought such havoc in Catholic seminaries and the priesthood in the 1950s and 1960s were funded by the same source—the Rockefeller Foundation.<sup>124</sup>

In doing away with the ancient rule that prohibited “particular friendships,” a rule that dated back to the Desert Fathers and was enforced by the heads of great religious orders including Saint Dominic and Saint Teresa of Avila, seminary officials opened their charges up to the possibility of sexual seduction by predatory homosexual clergy in positions of authority at the seminary.

Instead of fostering the virtue of chastity in their students and protecting them from exposure to erotica as an occasion of sin, in the early 1980s seminary officials began to expose their seminarians to heterosexual and homosexual pornography as part of their training in “human sexuality.”

One of many such incidents occurred in the fall of 1980 at St. John's Seminary in Plymouth, Mich. under the rectorship of Reverend Kenneth E. Untener who mandated the "Sexual Attitudinal Restructuring" (SAR) program that included pornographic films depicting heterosexual and homosexual penetration.

The total SAR package was designed by the National Sex and Drug Forum, a San Francisco firm specializing in "educational" erotica that also lobbied for the legalization of mind-altering drugs.<sup>125</sup> The SAR film depicting homosexual acts was designed to convince viewers that sex between two males can be "loving" and "gentle," and to desensitize normal people to the moral horror (and violence) of sodomy.

St. John's formation director, Fr. Tom Moore, defended the two-day workshop by claiming the films were clinical and not prurient and were intended to make the students "aware of their feelings."<sup>126</sup>

The Vatican responded to the moral outrage by making Untener a bishop. He was ordained by Cardinal Dearden, assisted by the notorious pro-homosexual apologist Bishop Thomas Gumbleton, on November 24, 1980 at the Saginaw Civic Center, less than three months after the St. John's debacle.

*Res ipsa loquitur.*<sup>127</sup>

The moral and intellectual confusion and turmoil that marked seminaries and houses of religious in the post-Vatican II era are reflected in "Between the Living and the Leaving," an essay written by an anonymous older homosexual on his memories of four years in a Catholic seminary during the turbulent 1960s.

The writer said that he went into the seminary to bury his "sexual self."<sup>128</sup> He said he believed "that the Catholic orthodoxy of self-denial was the armor that insured salvation and sanctity."<sup>129</sup> Then came Vatican II. He said it "turned my world on its head. ...Roles and rules were broken. ...Then came Stonewall. And with it challenges that shattered the supremacy and monopoly of heterosexuality."<sup>130</sup> He left the seminary and never looked back, he said.<sup>131</sup>

There were, of course, holdouts among the orthodox American archbishops like Patrick Cardinal Hayes of New York and orthodox oases like St. Joseph's Seminary at Dunwoodie, Yonkers, N.Y. that was shielded from the worst effects of post-Conciliar chaos by Hayes. Dunwoodie was one of the

last holdouts on advancing known homosexual candidates for the priesthood. But prelates like Hayes, whose acts of charity were legendary—“he’d give you the shirt off his back” people used to say— were in a minority. They were no match for the dominant Americanist and Modernist hierarchy and the NCCB/USCC.

### **Seminary “Reform” Under AmChurch**

The source of much of this mischief-making in American seminaries in the post-Conciliar period could be traced directly to the NCCB/USCC. The decree *Christus Dominus*, that sanctioned episcopal conferences, also contained a provision giving the new bureaucracies a major role in shaping the future direction and policies of seminary training and practices in their respective nations.<sup>132</sup> *Optatam Totius*, the controversial Vatican decree on Priestly Formation reinforced the innate “Progressivist” tendencies of the NCCB/USCC.<sup>133</sup>

The role of the Sacred Congregation of Seminaries and Universities that had served to guide, unify and protect the integrity of Catholic seminary training around the world was diminished accordingly.

It is important to note that the Congregation of Seminaries and Universities opposed many of the innovations to seminary life contained in Pope Pius XII’s Apostolic Exhortation *Menti Nostrae* On the Development of Holiness in Priestly Life issued on September 23, 1950.<sup>134</sup> The congregation warned the pope that the innovations would contribute to the erosion of spirituality and the adoption of new and destructive methods in seminaries, but to no avail.

At their November 1966 annual meeting in Washington, the American bishops created the NCCB Standing Committee on Priestly Formation to draft new guidelines for the nation’s seminaries.

The conclusion that the NCCB/USCC’s new policies and programs for American diocesan seminaries under Dearden and Bernardin, and later under Bernardin and Rausch would be socially, politically and morally “Progressivist” was a no brainer.<sup>135</sup>

The utter disdain with which the NCCB/USCC held the traditional modes of priestly formation based on the decrees of the Council of Trent can be seen in the statement made by Americanist priest-writer Msgr. John Tracy Ellis, editor of *The Catholic Priest in the United States—Historical Investigations*,

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a publication of the USCC. The book was based on a 1971 study of the American priesthood financed by the American hierarchy.

In his introductory chapter on the history of American seminaries, Ellis observed, “how remote are the seminaries of today from the prototype of one hundred forty years ago.”<sup>136</sup> Under the heading “The Trauma of the Closed Mind,” Ellis deplored the provincialism, uncreative scholarship and “ghetto imprint” that marked early seminary training in the U.S., and sarcastically suggested that “one would have no right to look at” the early councils and plenary sessions of the American bishops “for any stimulation to original thinking by professional theologians.”<sup>137</sup>

In the early 1970s, the number of vocations to the priesthood in the United States began to decline drastically. By 2002 the numbers of seminarians had fallen from a high of 49,000 in 1965 to 4,700.<sup>138</sup>

Two-thirds of the 600 seminaries that were operating in 1965 closed their doors.<sup>139</sup>

Some smaller dioceses and some religious orders had formed unions or consortia in “gay friendly” Washington D.C., Chicago, and Berkley, making the Catholic seminary and houses of religious more readily available for infiltration, recruitment and exploitation by the Homosexual Collective.<sup>140</sup> This drop in vocations combined with the mass defection of secular priests and religious prompted some diocesan seminaries and houses of religious study to accept openly “gay” candidates for the priesthood.

Although many reasons have been offered to explain and/or rationalize both the decline in vocations and defections from the priesthood, the crux of the dual crisis that had engulfed the entire post-Conciliar Church was (and is) essentially a spiritual and moral one.

### **Crisis in the Priesthood and Religious Life**

The exultant flowering of thought, with its many and varied contacts with the secular and Protestant worlds, that characterized much of the American priesthood since the proclamation of *aggiornamento* by Pope John XXIII in 1959, has not been an entirely sudden and unprepared for event, but one whose coming was anticipated and nurtured over many years of time.<sup>141</sup>

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In virtually every way, the problems besetting the seminaries in the United States before, during and after Vatican II found their parallel in the crisis that

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faced the ordained clergy and religious orders.

In 1965, 1,575 new priests were ordained. In 2002, the number was 450. While the number of priests in the United States more than doubled to 58,000, between 1930 and 1965, since then, that number has fallen to 45,713 in 2003.<sup>142</sup>

Statistics don't say everything—but they do say something. Between 1964 and 1978, the Church under Pope Paul VI was literally hemorrhaging from the massive desertion of *thousands* of ordained clergy. The resignation rate prior to 1966 was one-half of one percent.<sup>143</sup> Ten years later it had increased eleven times with twice as many order priests forsaking their vows as diocesan priests.<sup>144</sup>

As Professor Amerio, points out in his scholarly critique of the Second Vatican Council, *Iota Unum*, defections from the priesthood, even in large numbers, was not unknown in the Church. He pointed out that during the French Revolution of 1789, 24,000 of the 29,000 priests who took the oath to uphold the Civil Constitution of the Clergy apostatized, as did 21 of the 83 constitutional bishops, of whom 10 later married.<sup>145</sup>

What *was* new was the hereto unprecedented granting of thousands of dispensations *pro gratia* by Pope Paul VI.

As Amerio noted, the Code of Canon Law of 1917 contained canons for the reduction of a cleric to the lay state at which time he lost clerical offices, benefices, and privileges, but he remained bound to celibacy. The only clerics to be granted laicization and released from the vow of celibacy were those whose ordinations could be proved invalid through lack of consent *at the time of ordination*.<sup>146</sup> Since few, if any, of the thousands of priests applying for dispensations from their vows met this criterion, it became necessary to reinterpret the canon so as to include any priest who at any time *after ordination*, decided he wanted out of the priesthood or religious life and filed the proper canonical papers to make it so—a “clerical annulment” if you will.<sup>147</sup> This canonical slight-of-hand, that became habituated under Paul VI, undermined the “totality,” “permanence” and great dignity of the priestly vocation both for those priests and religious who left and those who remained faithful to their vows, said Amerio.<sup>148</sup>

At the Council of Trent the Church Fathers proclaimed:

The priesthood ...was instituted by that same Lord our Savior, and that to the apostles and their successors in the priesthood was handed down the power of

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consecrating, of offering, and administering His body and blood, and also of forgiving and retaining sins, the Sacred Scriptures show and the tradition of the Catholic Church has always taught.<sup>149</sup>

Following Vatican II, a new concept of the priesthood emerged. It was a Protestantized concept of the “Priesthood of the People of God” that reduced the priest to a “presider” or “president” of the congregation which participates, with the priest in the consecration of the Lord’s “meal.”<sup>150</sup> Pope Paul VI needed a New Priesthood to match his New Mass.

Amerio vigorously objected to the idea that the Catholic priest is “just like any other man” (or just like a Protestant minister) as “false and superficial both theologically and historically.”<sup>151</sup> He said that it is a grave error to reduce the priesthood to its “merely human and functional level,” thereby equating a layman with a priest, for to do so would deny the “ontological difference due to the character impressed upon the soul” by the Sacrament of Holy Orders.<sup>152</sup>

In addition to undermining the unique identity and role of the priest in the life of the Church, changes in Church discipline opened up the celibate priesthood to greater sexual temptations.

In the 1970s, the concept of the “Third Way,” as proposed by psychologists like Carl Rogers, opened the door for more intimate relations between priests and female religious and between priests and unmarried and married laywomen.<sup>153</sup>

The admission of women to theological houses of studies, and the end to academic barriers that prevented seminarians and priests from attending secular institutions of higher learning dramatically increased occasions for more personal interactions between the clergy and nuns and lay men and women.

Although in theory, so-called “Third way” relationships were supposed to be geared toward celibate friendships, in practice they lead to various degrees of sexual intimacy that included sexual intercourse, pregnancy and abortions and shattered vows of celibacy for many priests and religious.<sup>154</sup> The timing of the “Third way” corresponded to the increased sexualization of secular society across the board and the general weakening of sexual morality for both married and unmarried men and women and a wider acceptance of contraception, abortifacients, and surgical abortion.<sup>155</sup> Those men and women

who left the priesthood and religious life in the 1960s claimed that the inability to live within the vows of celibacy or chastity was the overwhelming reason for their desertion.<sup>156</sup>

At the same time that Carl Rogers and Company were brainwashing and sexualizing priests and nuns in the “new intimacy” at diocesan and religious sensitivity training and self-actualization sessions, Pope Paul VI issued a *motu proprio* on August 6, 1966, that implemented *Perfectae Caritatis*, the Second Vatican Council’s Decree on the Adaptation and Renewal of Religious Life, in which the pope urged all religious to practice, “adaptation and renewal,” along with wide-spread “experimentation.”<sup>157</sup> The dual pressures from without and from within the Church on the religious life and the priesthood were devastating.

### **Homosexuals Fill Gap in Priesthood**

It is difficult to estimate the numbers of active self-identified homosexuals in the Catholic priesthood and religious life in the United States *prior* to Vatican II. Statistically, it probably was at least as high or slightly higher than the general population of adult males which is in the 2% to 4% range.

We know that, historically speaking, the Catholic priesthood and religious life have always attracted a certain number of males with same-sex urgings (not unlike the military and other same-sex environments). But up until the mid-1960s, the generally high moral level of seminary life and careful vetting at the seminary level, including the rigid enforcement against “particular friendships” combined with the heavy social sanctions against sodomy, kept those numbers to a minimum. For those homosexuals who did enter the priesthood and religious life, the expectation was that they would not act upon their homosexual desires. That expectation was bolstered by a structured prayer life and a generous use of the Sacraments.

By the late 1970s, however, the sexual liberalizing trends in AmChurch combined with the rise of the Homosexual Collective in the United States dramatically altered these conditions and expectations.

This paradigm shift was reflected in the increased acceptance of openly “gay” candidates to the priesthood and religious life especially in major urban areas like San Francisco, New York, Chicago, Boston and Washington, D.C. Also, many of those homosexuals who were already ordained made the decision to act on their sexual desires.

Sipe has estimated that by the late 1970s, homosexuals made up about 20% of the Catholic clergy and between 1978 and 1985 that number doubled to an estimated 40%.<sup>158</sup> Sipe's figures appear to be consistent with other estimates for the same period with one notable caveat, i.e., "lavender" dioceses and religious orders with homosexual bishops and homosexual superiors, where large scale homosexual migration pushed the percentage up and over the 70% mark.

Today, religious orders like the Christian Brothers, who suffered early and wide-scale pederast/homosexual penetration and colonization, have all but been obliterated from the Catholic scene. In 1965 there were 912 candidates for the Christian Brothers. In 2000 there were only seven.<sup>159</sup>

### **AIDS Outs Active Homosexual Clergy**

AIDS/HIV related deaths among Roman Catholic priests and religious has offered one general barometer to gauge the numbers of clerical sodomites in AmChurch.<sup>160</sup> It's hard to hide a corpse, although AmChurch certainly rates an A+ for effort. Most American bishops and religious superiors appear to be willing to provide long-term care to their priests and auxiliaries with AIDS/HIV in exchange for complete secrecy that may involve shipping a priest dying of AIDS out of state and falsifying his death certificate.

In the case of Auxiliary Bishop Emerson Moore of the Archdiocese of New York Church, Church authorities did both. Bishop Moore died on September 14, 1995, at the age of 57 of AIDS-related complications at a Minneapolis, Minnesota hospice. His original death certificate listed his occupation as a "laborer" in the manufacturing field and the cause of death was given as "unknown natural causes."<sup>161</sup> After AIDS activist Tim Campbell of Minneapolis filed an official complaint, the cause of death was corrected, but Moore's occupational listing was not.<sup>162</sup>

Bishop Moore deserved better.

### **The *Kansas City Star* Series on Priests and AIDS**

In late January 2000, the *Kansas City Star* ran a three-day series of dozens of articles on Catholic clergy and religious who have died from or who are living with AIDS.<sup>163</sup> The reports were based on a four-year study led by *Star* reporter Judy L. Thomas with the cooperation of editor and Vice President, Mark Zieman, a self-identified Catholic.

The *Star* was not the first national paper to cover the issue of AIDS in the

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Catholic priesthood, but it nevertheless received a remarkable degree of national and international coverage.<sup>164</sup>

Thomas reported that at least 300 priests have died of AIDS/HIV complications since 1987, a rate at least four times that of the national death rate from AIDS among the general U.S. male population. Richard Sipe who was interviewed for the series, said he believed that the number of Catholic clerics who had died of AIDS was closer to 750, and New Jersey psychiatrist Dr. Joseph Barone put the number at 1000, nearly 11 times the rate of the general population.<sup>165</sup>

Thomas stated that the number of priests who are living with AIDS/ HIV was also in the hundreds.<sup>166</sup>

The primary means of contraction of AIDS by Catholic clerics was reported by at least three interviewees to be homosexual acts (sodomy), although as in the case of Bishop Moore, intravenous drug use by homosexual priests may play a secondary role.<sup>167</sup>

According to Thomas, in almost all cases priests and religious dying and living with AIDS/HIV were well-treated by their bishops and religious superiors as long as they were willing to keep silent about their condition. Tensions broke out, however, when homosexual priests went public with their illness.

The *Star* series indicated that falsification of death certificates by Church authorities for Catholic clerics who died of AIDS was the rule rather than the exception especially in the early days of AIDS.

Farley Cleghorn, an epidemiologist with the Institute of Human Virology in Baltimore, reported that in 1982 when he saw his first priest who had died of AIDS, he did not put AIDS on the death certificate because they (presumably Church officials) did not want the information made public.<sup>168</sup> Although it is a crime to falsify a death certificate, Cleghorn said, there are no auditing procedures, and one can get around it by listing “a terminal event such as the stopping of the heart and cessation of respiration.”<sup>169</sup> He said he had treated about 20 priests and religious-order brothers with AIDS, all of whom had kept it a secret.<sup>170</sup>

Reporters for the *Star* series indirectly confirmed the presence of clerical homosexual networks within dioceses and religious orders in which “gay” clerics paired off with one another rather than/or in addition to obtaining sex partners from the outside.

The Rev. John Keenan, who ran Trinity House, an outpatient clinic in Chicago for priests, reported that one priest he treated for AIDS had infected eight other priests.<sup>171</sup> Sipe also reported one case in which it was necessary to notify 20 priests that they had been exposed to AIDS by primary or secondary sexual contact from a single AIDS infected priest from a major American city.<sup>172</sup>

Hailed as a triumph of investigative reporting by its liberal supporters and as an exercise in advocacy journalism by its critics, the *Star* series offered some significant insights, albeit unintentional, on how the Homosexual Collective in general and the AIDS industry in particular, is able to harness the resources of AmChurch—from the NCCB/USCC bureaucracy in Washington, D.C. to individual dioceses and parishes.

Among the AIDS ministry priests interviewed for the *Star* series, some of whom were HIV-positive themselves, was Father Dennis Rausch, a prominent self-outed “gay” priest who heads the HIV/AIDS Ministry of the Archdiocese of Miami operated by Catholic Charities and the Florida Catholic AIDS Network.<sup>173</sup>

Ordained a Society of the Divine Word missionary priest in 1980, Rausch moved to Florida in 1986. He became active in campus ministries at the International University of Miami and joined the Miami “gay” scene. In February 1989 he tested positive for AIDS. Eight years later he declared his allegiance to the Homosexual Collective by publicly “coming out” as a “gay” priest.<sup>174</sup>

On December 25, 1994, Rausch released a statement from Catholic Community Services to the *Miami Herald*, in which he condemned the “prejudice, fear and judgementalism” and “hate” of Christian churches that surrounds the AIDS controversy.<sup>175</sup> Rausch said that the Ordinaries of the Archdiocese of Miami, Archbishop Edward A. McCarthy and Archbishop John Clement Favalora have been “supportive” and have permitted him to continue his AIDS ministry at Catholic Charities that includes parish AIDS education and outreach programs.

Rausch told *Star* reporter Thomas that the key to AIDS prevention was more sex instruction. He complained he has not been allowed into seminaries to provide such instruction. In another interview with homosexual activist Andy Humm, Rausch, who is on a 17-pill a day regiment for AIDS, said he gives his updated blood count from the pulpit to the applause of his congregation.<sup>176</sup>

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One of the more enlightening of the *Star* interviews featured Dr. Joseph Barone a member of the National Catholic AIDS Network, who said that he directed an AIDS ministry at the Pontifical North American College in Rome from 1983–1993.

The North American College has trained hundreds of men for the priesthood from the United States, Canada, Mexico, and Puerto Rico, as well as the United States Military Archdiocese. Barone said he set up an “underground AIDS testing program” for seminarians who believed they might be infected. He reported that one in twelve of the students at the Pontifical university tested HIV-positive, eighty of whom he personally treated. Most of the seminarians had contracted AIDS through male-to-male sexual transmission, Barone reported.<sup>177</sup>

Another *Star* interviewee, Rev. Jon Fuller, a Jesuit priest and physician who runs a clinical AIDS program at Boston Medical Center and who founded the National Catholic AIDS Network, has long been an advocate of prophylactic distribution and “safe-sex” education to prevent AIDS.

In a separate article for the Jesuit publication *America* written shortly after the *Star* series appeared, Fuller stated that the “inattention” of seminary formation programs to the “psychosexual development” of candidates for the priesthood combined with “the strongly negative attitude of the church toward homosexuality,” has “made it difficult, if not impossible, for many gay persons to feel confident and healthy about who they are, and even to accept the fact that they are homosexual.”<sup>178</sup>

In a line right out of the Homosexual Collective handbook, Fuller said that as religious superiors have learned to minister to HIV-positive religious, “they have also learned to listen attentively to the lived experience of gay priests and religious.”<sup>179</sup> This acknowledgment, continued Fuller, “has spawned formation programs that develop individuals with interior freedom, integrity, self-knowledge and self-confidence because they believe that along with their vocations, their sexual orientations, whether heterosexual or homosexual, are also gifts from God.”<sup>180</sup>

Fuller’s comments reflected one of the dominant theme songs of the *Star* series, that is, the Church has contributed to AIDS by failing to provide adequate “safe-sex” instruction (and condoms and dental dams) to homosexual seminarians, priests and religious.

In one of the most incredible of the *Star* interviews, Rev. Harry Morrison, a California priest infected with AIDS who came to the seminary in the post

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Vatican II era after graduating from college, told the *Star* reporter that candidates for the priesthood “don’t know what celibacy is.”<sup>181</sup> “A lot of this technical language, these Latin phrases, all you know is there’s something to be afraid of. You don’t even know exactly what it (celibacy) means,” Morrison said. The only thing more incredulous than the statement itself, coming as it did from a young man with at least 20 years of formal schooling, was that the *Star* reporter actually thought it worthy of repeating.

On the other hand, the *Star* interview with Father James Schexnayder, is worth a second look. Father Schexnayder is a former chaplain and retreat master for Dignity/San Francisco and founder of the National Association of Catholic Diocesan Lesbian and Gay Ministries (NACDLGM), a prohomosexual network that has direct access to the NCCB/USCC through the Secretariat on Family, Laity, Women and Youth and the Secretariat on Doctrine and Pastoral Practices.<sup>182</sup>

As documented by investigative reporter Paul Likoudis, author of *Amchurch Comes Out*, Father Schexnayder, a militant “gay” activist, favors same-sex unions, homosex as an expression of “love” for homosexuals and lesbians, and peer support groups for Catholic “gay” students.<sup>183</sup> He almost single-handedly transformed the Oakland Diocese’s elementary and secondary schools into “gay-friendly” environments through gay/lesbian “catechesis,” reported Likoudis.<sup>184</sup> The *Star* said Schexnayder developed the “Don’t ask, Don’t Tell” policy on AIDS for the Oakland Diocese.<sup>185</sup>

In June 1994, following the Gay/Lesbian /Bisexual / Transgendered Parade in San Francisco, Father Schexnayder celebrated a Mass for Catholic gays and lesbians who had participated in the event. In his homily he said that “We must not let our homophobic society confine our homosexuality to the bedroom... Our homosexuality must burst forth from the bedroom and leaven all of society.”<sup>186</sup> In other words, Society (and the Church) should prepare to be sodomized.

Through NACDLGM, Schexnayder has maintained close ties with the NCCB/USCC in-house homosexual network. He was one of three homosexual clerics who helped draft the infamous “Always Our Children” statement.<sup>187</sup>

“Always Our Children” was approved by the Administrative Committee of the NCCB on September 30, 1997, and released by the Committee on Marriage and Family *without* the approval of the American bishops who were

meeting that November in Washington, D.C. for their annual conference—not that it is likely it would have made much difference.<sup>188</sup> As Sister Jeannine Gramick, the more aggressive member of the New Ways Ministry team of Gramick and Nugent has noted, she saw the highly secret minutes of the bishops' November 1997 executive session during which the document was discussed and it seemed to her that “most bishops are behind the pastoral.”<sup>189</sup> Sad, but true.

According to Likoudis, Schexnayder and his “roommate,” Mario Torrigino, a former co-chair of Dignity/San Francisco jointly own a \$283,000 home in Oakland.<sup>190</sup>

Schexnayder's immediate superior is “gay friendly” Bishop John Stephen Cummins, another Pope Paul VI appointment, who took over the Oakland Diocese in 1977. Cummins is best remembered for his role in maneuvering a “consenting adults” bill through the Sacramento legislature in 1975 that legalized adulterous cohabitation, oral sex, and sodomy, when he (Cummins) was President of the California Catholic Conference.<sup>191</sup>

Of the dozen or so Catholic priests involved in “gay” ministries who were interviewed for the *Star* series, not one spoke out in defense of Church teachings on the intrinsic sinfulness of homosexual acts. Father John Harvey, founder of Courage, hit the nail on the head when he said “the term ‘gay and lesbian ministries’ is an oxymoron.”<sup>192</sup> So did Father Shaughnessy when he wrote, “It is a slight exaggeration, if it is an exaggeration at all, to contend that the only disqualifying factor for gay/lesbian or AIDS ministry is moral disapproval of the gay lifestyle.”

If nothing else, the *Star* demonstrated the necessity of dismantling the AIDS and “gay and lesbian” para-structures within the Church, and of reining in the clerical perverts who use AIDS and “gay and lesbian ministry” funds taken from the Sunday collection plate to roam about the world seeking the ruin of souls.<sup>193</sup>

### **The *Star* Spotlights the “Gay” Jesuit Network**

The *Star*'s investigation of the AIDS-related deaths of priests in religious orders centered on novices and graduates from the historic St. Stanislaus Seminary in Florissant, Mo., a revered 150 year-old training institution of the Society of Jesus.

Order priests make up approximately one-third of all priests in the United States, and they are significantly represented in the Homosexual Network in

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AmChurch including the network of predatory pederasts.

Reporter Thomas focused her investigation on St. Stanislaus Seminary's Class of 1967–68 which began with twenty-six novices and ended up with seven ordained priests, four of whom had died of AIDS.

A detailed biography of one of these priests, a Jesuit psychologist named William J. Dobbles and his family accompanied the feature on AIDS and the priesthood. Father Dobbles died in 1990 at the age of 42. Ten years later it appeared that his family was still grieving their loss.<sup>194</sup>

Thomas also interviewed other prominent homosexual graduates from St. Stanislaus, some of whom are now living with AIDS including Father William Hart McNichols, the well-known iconographer and former artist in residence at Boston College and an AIDS hospice worker at St. Vincent's Hospital in Manhattan.<sup>195</sup>

In May 2002, McNichols "came out" as the *Times Magazine* poster boy for homosexuals in the Catholic priesthood.<sup>196</sup> He remains a Jesuit in good standing and lives in New Mexico where he designs Byzantine icons and serves part-time at the historic Mission Church of San Francisco de Asis in the Archdiocese of Santa Fe.

Ex-Jesuits and St. Stanislaus alumni Robert E. Goss and Joseph Kramer are also quoted by Thomas in the *Star* series. Their brief comments on homosexuality in the religious life have an almost surreal aura about them, due in part to Thomas's failure to provide key information about the two men that would have enabled the reader to better assess their statements on homosexuality in the priesthood.

For example, Thomas identified Goss as an ex-Jesuit and Chairman of the Department of Religious Studies at Webster University in St. Louis. Very respectable. She also noted that Goss left the Jesuits in 1978 to cohabit with another young Jesuit who died of AIDS in 1992. Not so respectable.

However, Thomas failed to mention Goss' role as a long-term leader of the radical homosexual group Act-Up and his 1993 gay and lesbian manifesto *Jesus Acted Up*—two critical facts about Goss that certainly would color his opinions on the lavender clergy as well as the reader's opinion about his ideological bias against the Catholic Church.

Since the Thomas interview in 2000, Goss has gone on to write a sequel, *Queering Christ: Beyond Jesus Acted Up*, in which he recounts his

experiences at St. Stanislaus.

Goss says that certain traditional seminary practices served to homoeroticize the atmosphere of the seminary. He said, for example, the practice of custody of the eyes resulted in everyone looking at each other's crotch, and the practice of self-flagellation before the crucifix became a form of masturbation.<sup>197</sup> Goss said that Jesuit life offered many opportunities for real sexual experience. He noted that "cruising" went on in the seminary's recreation room where liquor flowed, and that St. Stanislaus provided him with his first long-time lover, Frank, whom he met only a few months after his ordination in 1976.<sup>198</sup>

Similarly, Thomas identified Joseph Kramer simply as "a St. Stans novice in 1965." Kramer told the *Star* reporter that Vatican II had changed everything from "law and authority" to "love," in the seminary. He said most of the seminarians were just kids who were not experienced "in the world," or in "their own emotions," or in "dealing with their sexuality."<sup>199</sup> "It was never brought up," he told Thomas.

However, in *Queering Jesus*, Kramer gives us a more candid and earthy view of seminary life at St. Stanislaus. Religious life there was "homosexual heaven," Kramer told Goss.<sup>200</sup>

After Kramer left St. Stanislaus in 1975, he went on to get his Ph.D. in sexology from the Institute for the Advanced Study of Human Sexuality, a creation of the National Sex Forum of San Francisco, the Sexual Attitudinal Restructuring people.

At the time of his interview with Thomas, Joseph Kramer headed the Body Electric School, a school for erotic massage (including anal massage "with impeccable hygiene.") that Kramer founded in 1984.<sup>201</sup> He also created the EroSpirit Research Institute that specializes in "ritual masturbation" and "shamanic sex magic."<sup>202</sup>

In a more candid interview in 1999 with Jenn Shreve, assistant editor of *Salon People*, Kramer openly bragged about his sexual encounters with 15,000 men in 15 years.<sup>203</sup> Kramer said he also gives EroSpirit "retreats" for homosexuals at places like Metropolitan Community Churches, the titles and program of which are too pornographic to print.<sup>204</sup>

Now how did Thomas miss all this when she elected to interview Kramer on the subject of sex and celibacy at St. Stanislaus?

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At the end of her article on St. Stanislaus, Thomas invited Bishop Thomas Gumbleton to comment on the AIDS deaths of former Jesuit seminarians and priests. Thomas identified Gumbleton as an “auxiliary bishop of the Archdiocese of Detroit and a vocal proponent for better seminary training on sexual issues.”<sup>205</sup> But, as with Goss and Kramer, she failed to identify Gumbleton as one of AmChurch’s most vociferous defenders of homosexuality or mention his role as an in-house informant at the NCCB/USCC while serving as a member of the Advisory Board for New Ways Ministry.

Homo-sex is healthy sex, claims Gumbleton, who was ordained by Cardinal Dearden in 1968 and has a brother Dan who is an avowed homosexual. At a 2002 New Ways pre-symposium conference for parents of homosexual children and pastoral ministers, the bishop explained that “homosexual people are as healthy as anyone else,” and that “somewhat surprisingly, they make love more humanely, largely because they are better able empathetically to feel what their partner is feeling.” So sodomy is more humane than normal heterosexual coitus and just as healthy? This no doubt explains why some of the young priests at St. Stanislaus and thousands of very young homosexual men in their late teens, and 20s and 30s are lying on the cold mortuary slabs having contracted AIDS from sodomitical acts.

*Star* reporter Thomas’s treatment of Father Michael Peterson, the unchaste, homosexual, drug addicted Washington, D.C. psychiatrist-priest who founded the pederast haven of St. Luke Institute and died of AIDS in 1987 at the age of 44, was as superficial as that of Goss, Kramer and Gumbleton.

The failure by Thomas to examine the case of Father Peterson in detail represented a real loss for the *Star* readership as Peterson was a major player in the homosexual politics of AmChurch up until the time of his death. The Peterson story is also important because of the role that so-called “treatment centers” such as the St. Luke Institute, House of Affirmation and Servants of the Paraclete play as part of the vast overworld that protects the clerical homosexual underworld from the laws of State and Church.

### **The Murky World of Dr. Michael Peterson**

Michael Peterson was a Californian, born and bred. Although he was baptized Catholic by his Irish mother, he was raised in an affluent, strict Mormon family with two other siblings. Michael did not know his biological father and his mother suffered from alcoholism and ill health.<sup>206</sup>



The youth cast off his Mormon background in his early teens. In 1962, at age 19, while an undergraduate at Stanford University, Michael entered the Catholic Church. Tall, thin and handsome, he was pretty much a loner looking to find his niche in life.

He found that niche in the early 1970s when he returned to the University of California San Francisco Medical School to attend graduate school. Having left a rather mundane job at the National Institutes in Health in Washington, D.C., he joined Dr. Leon Epstein, Vice-Chairman of the Department of Psychiatry at the Medical School. Here he discovered the world of sexual perversion beginning with exhibitionism and proceeding to transsexuality, clinical pedophilia, and same-sex attraction.<sup>207</sup>

Peterson convinced Epstein to let him start up a Gender Identity Clinic, similar to one operated by Dr. John Money at Johns Hopkins University, for the purpose of screening and counseling candidates for sex-change operations.<sup>208</sup> Peterson became convinced that homosexuality is “genetically programmed,” and that the sexual variant (deviant) could not be held responsible for his inborn sexual orientation (perversions).<sup>209</sup>

Dr. Money, the famed sex-reassignment specialist was one of Peterson’s mentors as was sexologist Alfred C. Kinsey. He also admired Dr. Fred Berlin, a NCCB/USCC “expert advisor” on pedophilia and pederasty who has acknowledged that he, as the Director of Johns Hopkins’s Sexual Disorders Clinic, knowingly concealed multiple incidents of child sexual abuse from Maryland authorities, despite a state law that required these crimes be reported.<sup>210</sup>

After completing his residency at San Francisco Medical in 1974, Peterson returned to Washington, D.C. and resumed his work at the NIH. One year later, after a guest lecture on counseling at Mount St. Mary’s Seminary in Emmitsburg, Md., Peterson decided to enter the priesthood. His candidacy was approved by Archbishop William Baum of the Archdiocese of Washington, D.C.<sup>211</sup>

Baum, overly impressed by Peterson’s medical and psychiatric credentials, broke all established rules to get Peterson ordained in a record three years time. To him, Peterson represented an exciting new breed of priests active in professional ministries in the post-Conciliar era.

The prelate excused his new protégé from standard vetting processes and

canonical norms for candidates to the seminary that traditionally included an assessment of character and moral fitness including freedom from habituated “solitary sins” and “evil tendencies to homosexuality or pederasty, since for them the common life and the priestly ministry would constitute serious dangers.”<sup>212</sup>

Possibly, Peterson, like many homosexuals who enter the priesthood, believed that by putting on the Roman collar he could escape or quell the unnatural sexual desires that burned within him. He was mistaken.

While studying at Catholic University, Peterson taught part time at Georgetown University Medical School and lectured and counseled at local seminaries and houses of religious formation in the D.C. area.

Baum arranged to have the 32-year-old seminarian housed at the Benedictine Abbey of St. Anselm in Washington which afforded Peterson maximum freedom of movement and lifestyle. The monastic community at St. Anselm, the brainchild of priest-psychiatrist Fr. Thomas Verner Moore, attempted to wed scientific research and study to the monastic tradition of the English Benedictines Congregation.<sup>213</sup>

An older priest who had Peterson for a student at the De Sales Hall School of Theology recognized that Peterson was a troubled young man. The priest told writer Jason Berry that Peterson missed study assignments, broke the house rules by keeping “weird hours,” and appeared to have a drug problem with amphetamines.<sup>214</sup> He said that he wished Peterson had come to him with his homosexual problems as he thought he could have helped him.<sup>215</sup>

How much time Peterson actually spent in the seminary classroom is a matter of conjecture. One keen observer of the Washington Archdiocesan scene proffered that Peterson never spent a single full day in the seminary classroom. So deficient was Peterson’s formal training for the priesthood that after ordination, when the priest was asked to officiate at a baptism or wedding, he literally stumbled over the prayers and rubrics.

The one thing that we do know for certain was that Peterson opposed virtually every aspect of Catholic sexual morality, which is not surprising given role models like Money and Kinsey. In a 1986 interview with Berry, the priest-psychiatrist said, “the whole system of moral theology is so bizarre.”<sup>216</sup> Peterson openly expressed his opposition to the Church’s opposition to birth control, masturbation and homosexuality to anyone

willing to listen.<sup>217</sup>

### **The Founding of St. Luke Institute**

According to Berry, it was his connection to St. Anslem's Abbey that led to a meeting between Peterson and Benedictine Father Jerome Hayden, a graduate of the abbey and well-known psychiatrist who helped found the Marsalin Institute in Holliston, Mass., as a home for emotionally disturbed boys. The facility was later converted to a treatment center for the mentally ill.<sup>218</sup>

Peterson expressed an interest in developing a similar program for Catholic priests and religious in the D.C. area, but before plans were set Father Hayden died. William H. Mann, Chairman of the Board of Marsalin, who financed Hayden's work, hired still-seminarian Peterson as the Institute's new Director with instructions to provide the languishing facility with a new mission that turned out to be a ministry for chemically dependent priests, religious and members of the hierarchy.<sup>219</sup>

In the meantime, Peterson, who was ordained by Baum in 1978, managed to interest the cardinal in a similar psychiatric clinic on a piece of abandoned archdiocesan property in Suitland, Md. that became the site of the new St. Luke Institute. The Holliston facility was shut down and in 1981, St. Luke opened with Peterson as President and CEO, and Mann, a member of the Institute's Board of Directors.<sup>220</sup>

In the early 1980s the Institute expanded its target population to include priests and religious with suspected or known sexual pathologies including same-sex attraction to minor boys (but not to peers or older same-sex partners).

Support for St. Luke continued under Archbishop James A. Hickey, another of Dearden's boys from Saginaw, who took over the Archdiocese of Washington when Cardinal Baum went to Rome in March 1980 to serve as Prefect of the Congregation for Catholic Education. Hickey had previously served as the Rector of the North American College in Rome from 1969 to 1974 and Bishop of Cleveland from 1974 to 1980.<sup>221</sup>

The transfer of power from Baum to Hickey did not noticeably affect Peterson's clerical or professional career. It continued to rise. Indeed, Peterson quickly became Hickey's top advisor on matters related to clerical sex abuse and related problems.

Cardinal Hickey's protestations to the contrary, the Catholic Church was and

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is St. Luke's biggest client—or to be technically correct— *its own* biggest and best client.<sup>222</sup> IRS returns and internal documents show that Archdiocese of Washington is the sole corporate owner of St. Luke institute, and that the Archdiocese permitted Peterson to use its IRS taxexemption to cover his new facility. How much money Cardinals Baum and Hickey contributed toward the establishment of St. Luke has never been disclosed, but, even with Mann's backing, it must have been substantial for the agency to earn accreditation as a psychiatric facility. Today, most of the relocated facility's \$6.1 million dollar budget comes from dioceses that send their clergy and religious for evaluation and treatment to the Institute.

### **Peterson Instructs Bishops on Sex**

With the backing of Cardinal Baum and later Cardinal Hickey, psychiatrist-priest Michael Peterson became the American bishops' guru on all things sexual.

For his part, as an active member of the Homosexual Collective, Peterson actively promoted the Collective's ideological agenda and foundational concepts among the American hierarchy from the time of the founding of St. Luke in 1981 to his death eight years later from complications associated with AIDS.

In his presentation on the "Psychological Aspects of Human Sexual Behavior," delivered to 200 United States and Canadian bishops at a "Human Sexuality and Personhood" workshop on February 2–6, 1981 in Dallas, Texas, Peterson promoted a number of key ideas drawn from the Collective's large propaganda arsenal.<sup>223</sup>

For example, he stated that, despite advances in new biological theories of human sexuality, many Christians remain woefully ignorant of these new realities and continue to misunderstand and shroud sex in mystery as did many Christians before them.<sup>224</sup> He instructed the bishops to set aside "ingrained emotional reactions" to the sex topics he would be discussing and to view them as "biologically based" and unrelated to "any particular moral matrix or moral structure."<sup>225</sup>

As an ardent disciple of Alfred Kinsey, Peterson promoted Kinsey's mythical "Heterosexual-Homosexual Rating Scale" in his lecture along with other theories of the famed sex researcher.<sup>226</sup> Peterson claimed it is as difficult to define heterosexuality as it is homosexuality.<sup>227</sup> He also warned the bishops

they should avoid all harmful sexual stereotypes and “homophobic” biases.”<sup>228</sup>

Along with Kinseyian dogma, Peterson lauded the theories of Professor John Money of Johns Hopkins’s, whom he (Peterson) described as “one of the leading sexologists in the U.S. today.”<sup>229</sup>

Peterson mentioned nothing to the bishops of the charismatic Money’s troubled childhood in New Zealand at the hands of a brutal father who died when John was eight-years-old; his strict adolescent evangelical upbringing in an exclusively feminine atmosphere that assailed men and masculinity; his rebellion against Christian dogma and morals, his conversion to the High Church of pseudo-scientific “Sexology;” his loveless sex life with casual partners, men and women, unhampered by any long-term commitment; his advocacy of pedophilia; and Money’s role in fostering the “sexual revolution.”<sup>230</sup>

The bibliography and notes that accompanied Peterson’s lecture include many apologists for the Homosexual Movement such as sex clinicians William Masters and Virginia Johnson, Judd Marmor, a major player in homosex politics, and Martin Weinberg and Wardell Pomeroy, allies of Kinsey.

Peterson ended his talk with the admonition, “At this moment in time ...the gap in our understanding and chasm between the biological sciences and theological sciences continue to cause, rather than heal, much human suffering.”<sup>231</sup> The Catholic Church had been properly reprimanded.

### **The Doyle-Mouton-Peterson Report**

Peterson’s admonition that the Catholic Church must update and revise her teachings on sexual morality to accommodate the latest scientific findings is repeated in the 1985 collaborative report, “The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner.”

This original confidential report was drafted by Peterson, Dominican canon lawyer Rev. Thomas P. Doyle, J.C.D. and Louisiana attorney Ray Mouton, J.D. It was made available to the Catholic bishops at their semiannual spring meeting in June 1985, at St. John’s Abbey in Collegeville, Minn. in connection with their deliberations on clerical sex abuse of minors.<sup>232</sup>

In his section dealing with the clinical aspects of human sexuality, Peterson

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advised the American bishops that “sexual orientations (heterosexual, homosexual, bisexual), sexual energy level (i.e. libido), and perhaps even erotic age preference (i.e. pedophilia vs. preference for age appropriate partners)” are biologically predetermined, that is, inborn or innate. He concluded:

If, and when, this biological basis for human sexual behaviors becomes more commonly accepted scientific “fact” in the future years, the Roman Catholic Church is going to have to look very hard at our current “constructs” in moral theology and reassess some of our basic “Statements,” which have been codified and accepted without question for many years, if not centuries in some cases.<sup>233</sup>

Of all the services that Peterson formed for the Homosexual Collective none was more important than his role in framing the issue of the clerical sexual abuse of minors in terms of “clinical pedophilia” rather than homosexual “pederasty.” There is nothing more threatening and destabilizing to the Collective than having Catholics (and others) start to mentally connect the dots from the current clerical sex abuse scandal to an increase in numbers of “gay” diocesan priests and religious in the Catholic Church.

As Peterson himself admitted, in his practice he never treated a Catholic priest who preyed exclusively on little girls. Nor did he treat many clinically defined male pedophiles who preferred little boys. The clerical sex abusers that he treated at St. Luke Institute were homosexual predators with very fluid same-sex preferences that ranged from pre-and post adolescent boys to older teens to off-the-street young prostitutes as well as young seminarians, fellow priests, and laymen.

Notorious pederasts like Fr. Gilbert Gauthe and Fr. Paul Shanley engaged in homosexual activities with boys and young men representing a wide range of ages. For the most part, these priests were in their late 50s or older when they got caught molesting minors, that is, they were past their prime and lacked the ability to attract young adult homosexual partners unless they paid for such services.

Peterson also helped to frame the clerical sex abuse issues in terms of disease rather than a prosecutable crime. When Cardinal Hickey’s Chancellor, Msgr. William Lori, told the press in a 1995 interview that “sexual abuse of minors was not only a severe moral failing, but also a terrible disease,” that was Michael Peterson talking through him.<sup>234</sup>

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## **The Dark Side of St. Luke Institute**

I have become progressively uncomfortable with the moral tone of the Institute and its therapeutic programs. In my opinion, the Institute has been used as an outlet for the psycho-pathology of its founder and ... for other members of the staff from its inception. I am not convinced there is agreement on the Board about this issue and I do not sense a strong commitment to reverse this trend.<sup>235</sup>

Excerpt of letter of resignation, dated April 5, 1988 from a physician on the St. Luke Institute staff

The accusation of the resigning physician from St. Luke is a valid one. There was nothing “Catholic” about the St. Luke Institute.

Under Peterson’s tenure at the Institute, there was virtually no difference between the Institute and a Masters and Johnson or Kinsey-based sex clinic in the treatment of clerical sex offenders.<sup>236</sup>

Patient evaluation took from one to three weeks. A CAT scan was given each patient to rule out physiological brain disorders. A sex history was taken and the patient’s “sexual orientation” determined.

Although some sexual predators were sent to the Institute for alcoholism, as a rule, few of them qualified as full-fledged alcoholics. The sexual grooming of victims is an art form that demands endless planning, endless charm and endless patience—not the hallmarks of your average alcoholic. However, as noted earlier, a sexual predator will often claim he acted “under the influence” in order to gain sympathy from jurors.

At St. Luke, clerics were subjected to the indignity of the so-called “peter-meter,” the penile plethysmograph that connects the male organ electronically to equipment that measures the patient’s erotic response to various types of pornographic images.

The heart of the St. Luke program for sex offenders under Father Peterson was the SAR (Sexual Attitudinal Restructuring) program that included the viewing of “clinical” pornography. The SAR program, described earlier in connection with St. John’s Seminary in Plymouth, Mich., was designed to desensitize viewers to all forms of sexual activity including masturbation and homosexual acts. For Peterson, it was axiomatic that homosexuality was not a psychological disorder but merely a variant on a theme. The only problem for him was when a homosexual sought out “inappropriate” partners, that is, minors under the law, instead of peers.

If a priest-patient was determined to have a homosexual “orientation” and he was *not* returning to the ministry, he was told to develop peer homosexual relationships after he left the Institute.<sup>237</sup>

If he planned on staying in the ministry, the priest was presented with “alternative” forms of sexual activity including masturbation and homosexuality with peers rather than minor boys. Under Peterson and his immediate successor, patients were permitted to have homosexual relations with one another at the facility if they desired to do so.

Pro-homosexual materials developed by New Ways Ministry were also distributed to patients at the Institute.

Patients who had little or no experience in masturbation were shown “how to” films and encouraged to practice the solitary vice. Peterson admitted to be a long-time aficionado of the practice and said that since his youth he had never considered it to be a sin.<sup>238</sup>

Priests and religious who were found to compulsively act out with minor boys were generally treated with Depo-Provera (medroxyprogesterone acetate), a temporary form of chemical castration, used to diminish the libido.<sup>239</sup>

St. Luke was not a lock-up facility.

Some of the clerical sex offenders were housed in separate units adjacent to the main facility. Patients were legally able to sign themselves out of the facility at any time. On occasion, there were incidents of sex offenders from the facility wandering off into residential neighborhoods.<sup>240</sup> Cardinal Hickey could not have been unaware that the SAR program and other modes of therapy used at the Institute conflicted with Church teachings on sexual morality. This is perhaps one reason that he always went out of his way to tell the press that the institution was totally independent from the Church. In any case, he consistently deferred to Peterson’s alleged medical and scientific expertise in matters sexual. The Holy See knew that Peterson was an active homosexual and that his practices were “based on a mixed doctrine of Freudian pan-sexualism and behaviorism,” and that St. Luke was “not a suitable institution apt to judge rightly about the beliefs and the lifestyle of a Catholic priest,” but, like Hickey, it never interfered with the Institute nor publicly warned bishops against sending their priests there.<sup>241</sup>

Peterson appeared to enjoy a certain immunity from hierarchical criticism and interference from Rome as well as from the Washington, D.C. Homosexual Collective that never outed the priest while he was alive. Why?

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As regards the Homosexual Collective, the leadership no doubt profited from Peterson's pro-homosexual propaganda with the Church. Peterson's role in directing the media's attention away from run-of-the-mill homosexual pederasts who prey on youth to the virtually non-existent clerical "clinical pedophile," had also served the "cause" well.

The immunity that Peterson enjoyed from the American hierarchy could be attributed to the fact that Peterson knew a great deal about the clerical pederast rings operating in the Church. He also knew the members of the American hierarchy who were active homosexuals. This knowledge came to him both from his own experience as a homosexual priest and from those patients at St. Luke, some of whom had sexually serviced these prelates or knew fellow priests or laymen who had. Knowledge is power and Peterson had the kind of knowledge that left him free to dissent from Church teachings on sexual morality without having to face the consequences of his own behavior.

By 1985, St. Luke became a popular pederast "safe-house," where bishops and religious superiors from around the country could send their problem priests for an evaluation and treatment.

In addition to St. Luke Institute, there was the House of Affirmation in Worcester, Mass. that also doubled as a pederast bordello under Father Thomas Kane, and the equally notorious Servants of the Paraclete Treatment Center in Jemez Springs, New Mexico.<sup>242</sup>

The American bishops quickly learned that by sending their problem priests out of the diocese for treatment they immediately allayed the concerns of parents of victims of sex abuse in their diocese, and warded off lawsuits. Up until the mid-1990s, after "treatment," clerical sex offenders were generally reassigned to new parishes or given other jobs in the diocese or transferred to another diocese with a sympathetic ordinary. Almost all of the more notorious offenders spent time at one or more of the above named facilities after which they continued to molest young boys.

### **Father Peterson Succumbs to AIDS**

On April 9, 1987, nine years after his ordination to the priesthood, Fr. Michael Peterson died of AIDS-related complications at George Washington University Hospital. His secretary and long-time friend Bonnie Connor was by his bedside.<sup>243</sup>

In his last days, even though he was surrounded by sympathetic company

including fellow priests, the poor soul was said to have been plagued with fear and a desperate loneliness that had been no stranger to him for most of his life.<sup>244</sup>

Cardinal Hickey learned that Peterson was dying of AIDS on February 27, 1987, shortly after he told the press that no priest had died of AIDS in the Washington Archdiocese.

The cardinal was aware that the Washington “gay” community would very likely “out” Father Peterson posthumously, so he pressed the dying priest to give him permission to inform the press after his death that the priest had died from AIDS. Peterson finally relented.

Instead of holding a small wake and private funeral Mass for relatives and close friends of Fr. Peterson as common sense and prudence dictated under the sad circumstances of the priest’s death, Cardinal Hickey staged a major extravaganza at the Cathedral of St. Matthew on April 13, 1987 with himself officiating at the Mass of Christian Burial. One hundred and eighty priests and seven bishops were in attendance including Archbishop Pio Laghi, the Apostolic Pro-Nuncio. A number of nationally prominent “gay” activists were also in attendance at the funeral to pay their last respects and give press interviews.

Whatever important lessons could have been drawn from Fr. Peterson’s tragic life were lost in the din of the reporters assembled outside the Cathedral to hear Cardinal Hickey’s parting remarks on how “the church is taking care of its own.”<sup>245</sup>

It was unfortunate that Cardinal Hickey had not seen fit to administer that same care to his spiritual son years earlier in the form of fraternal correction and a demand that the priest abandon his life as an active homosexual and seek treatment for his drug addiction in order that he (Peterson) might be set right on the path of his own sanctification and the sanctification of those he ministered to.

Now to return to the official reaction of the Holy See and the NCCB/ USCC to the *Kansas City Star* Report.

### **Zenit and the American Bishops React to *Kansas City Star* Report**

A Zenit International News Agency dispatch from Rome dated February 2, 2000, criticized the *Kansas City Star* series for not being “scientifically

accurate:”

The article strongly emphasizes the figures that 56% of respondents personally knew “priests who died of an AIDS related illness” and 30% “know priests with HIV or AIDS.” These figures could, however, point to nothing more than the intimacy of dioceses and religious orders. Priests within the diocese tend to know one another and this is even truer among the religious. It is not clear that there is anything unusual involved here at all. The article only provides the figures—presented in the lead paragraph as the most important fact in the article—and leaves it up to the reader to determine their meaning. ...The AIDS epidemic must be faced by the Church with compassion, and must be headed off by education, both for children and in seminary formation. Accurate studies can help the Church identify where its problem areas lie. The sensationalist slant on the data provided by the Kansas City Star, however, would tend to impede, rather than encourage, serious dialogue and study.<sup>246</sup>

This incredible response to the *Star* series by an unnamed Zenit reporter that offered AIDS (homosex) instruction for children as a solution to moral turpitude among sodomite seminarians, priests and religious, appeared to be totally oblivious to the moral and theological implications of an active homosexual clergy.

As for the NCCB/USCC response, in an official copyrighted statement, “New *Kansas City Star* Series Scored for Violating Privacy of Deceased Priests,” dated November 5, 2000, the NCCB/USCC Office of Communications took the newspaper to task for violating the privacy of priests who had died of AIDS by making that information available to the public.<sup>247</sup>

The NCCB/USCC statement also challenged the *Star*’s statistics on Catholic priests and religious who have died of AIDS. It said that the AIDS casualties among Catholic clerics was “less than half of one percent of the approximately 75,000 men who have served as priests since the HIV/AIDS infection was identified...” and that this hardly constitutes a “crisis situation.”<sup>248</sup>

The press release said that both the Vatican and the NCCB/USCC had treated the “pandemic” of AIDS victims in a “compassionate, non-judgmental” way and infected priests were given all necessary medical and spiritual care. It stated that the NCCB/USCC had “never denied that priests have died of HIV/AIDS related illnesses” and specifically cited the case of Rev. Michael

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Peterson of Saint Luke Institute fame. It politely passed over the case of Bishop Emerson Moore of the Archdiocese of New York.<sup>249</sup>

As for the connection between Catholic organizations associated with AIDS and AIDS infected priests associated with them, the NCCB/USCC offered a barely literate explanation. "The Star mentions several Catholic organizations which deal with HIV/AIDS, including such issues as those of priests who have the infection. For some reason, the Star fails to understand that they are considered part of the Church's overall response," the press release said.<sup>250</sup>

The NCCB/USCC release noted that the means by which the priests contracted AIDS was a matter of conjecture and without knowing the specific circumstances of each case it was impossible to determine. Never mind that all but one of the priests cited by the *Star* who had contracted AIDS were active homosexuals and possible intravenous drug users.

In conclusion, the NCCB/USCC, official voice of AmChurch, said that it found the *Star*'s justification for writing the stories on AIDS and the priesthood, i.e., that it was trying to help the Church, "...patronizing, condescending and offensive to the bishops who have tended caringly for priests and others with HIV infection." "It is unlikely to be an explanation that most of the families, friends, and fellow priests of the men whose death certificates were the subject of this intrusion would readily accept," the release stated.

Conspicuously absent from the two-page NCCB/USCC press release on the *Star* report on AIDS and the priesthood and religious were the words "homosexual" or "gay." Only a totally lobotomized Catholic would have failed to recognize the NCCB/USCC's feeble attempt at damage control and the refusal of the AmChurch to address the manifold ramification of an ever-increasing lavender clergy.

As Father Paul Shaughnessy wrote in his sensational 2000 commentary on homosexuals in the priesthood, "Let's face facts. When more of your priests die by sodomy than by martyrdom, you know you've got a problem; when the man you bring in for the fix comes down with AIDS [Rev. Michael Peterson], you know you've got a crisis; and when the Pope first gets the facts thanks to 60 Minutes, you know you're corrupt ...*Viriliter agite*, my lord bishops: play the man, and prove me wrong."<sup>251</sup>

In summary, the NCCB/USCC, renamed the United States National

Conference of Catholic Bishops (USCCB) cannot be called upon to help remedy the current crisis of clerical pederasty and homosexuality facing the Catholic Church in America today.

The USCCB cannot be part of the solution because it is a part, a very large part, of the problem.

Notes

1 Nolan, *Pastoral Letters*, Vol. 1, 244.

2 See Elizabeth K. McKeown, "National Idea in the History of the American Episcopal Conference," *Episcopal Conferences: Historical, Canonical & Theological Studies*, ed. Thomas J. Reese, SJ, (Washington, D.C.: Georgetown University Press, 1989) at

<http://www.georgetown.edu/centers/woodstock/reese/ec/ec-2mckeown.htm>. According to Georgetown University historian McKeown, Burke presented a plan for a national war time committee to Cardinals James Gibbons of Baltimore, William O'Connell of Boston, and John Farley of New York. After these prelates approved his plans, Burke wrote all dioceses and national Catholic societies, asking them to send representatives to a meeting at Catholic University in August 1917. There, he urged the 115 delegates to form the National Catholic War Council. Burke's plan was approved and the War Council was born.

3 Joseph M. McShane, SJ, *Sufficiently Radical: Catholicism, Progressivism, and the Bishops' Program of 1919* (Washington, D.C.: Catholic University of America, 1986), 75.

4 McKeown. Father Burke was editor of the Paulist publication *Catholic World*.

5 Ibid.

6 Ibid.

7 Ibid.

8 "Program of Social Reconstruction," *Pastoral Letters*, Vol. I., 255–271.

9 McShane, 27, 42. John A. Ryan, was born on May 25, 1869, in Vermilion, Minn. He was of Irish descent. He was educated by the Christian Brothers and attended St. Paul Seminary and later Catholic University in Washington, D.C. where he received his degree in moral theology and where he taught for much of his life.

10 Ibid., 27.

11 Ibid., 29.

12 Ibid., 32.

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- 13 Ibid., 45. See *Rerum Novarum*, Encyclical of Pope Leo XIII on Capital and Labor, 15 May 1891 at [http://www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_l-xiii\\_enc\\_15051891\\_rerum-novarum\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum_en.html).
- 14 McShane, 47.
- 15 Ibid., 49.
- 16 Ibid., 33.
- 17 Nolan, *Pastoral Letters*, Vol. I, 256.
- 18 McShane, 185.
- 19 Ibid., 187.
- 20 Elizabeth McKeown, "The National Bishops' Conference: An Analysis of Its Origins," *Catholic Historical Review* 66 (1980): 575–76.
- 21 Ibid.
- 22 McKeown, *Episcopal Conferences*.
- 23 Hertz, 55.
- 24 McKeown. *Episcopal Conferences*.
- 25 See Nolan, *Pastoral Letters*, Vol. I. 272–333.
- 26 McKeown, *Episcopal Conferences*.
- 27 Ibid.
- 28 Ibid.
- 29 Ibid.
- 30 Ibid.
- 31 McShane, 82–83.
- 32 McKeown, *Episcopal Conferences*. Other ramifications of Pope Pius XII's Encyclical Letter *Mystici Corporis* promulgated on 29 June 1943 are explored in Chapter 18.
- 33 Ibid.
- 34 Ibid.
- 35 Nolan, *Pastoral Letters*, Vol. I, 310.
- 36 McKeown, *Episcopal Conferences*.
- 37 Ibid.
- 38 See Engel, *Final Plague*, 8–12.
- 39 Nolan, *Pastoral Letters*, Vol. I., "Present Crisis," No. 384.
- 40 Ibid., "Pastoral Letter on Mexico," 337–365 and "Statement on Tyranny in Mexico," 408–411.
- 41 See Elizabeth McKeown, "Apologia for an American Catholicism: The Petition and Report of the National Catholic Welfare Council to Pius XI,

April 25, 1922,” *Church History* 43 (1974), 514–28. McKeown reported that on February 6, 1922 when Cardinals O’Connell and Dougherty were leaving Rome following the election of Cardinal Achille Ratti as Pope Pius XI, Dougherty was handed a decree from the Consistorial Congregation, signed by O’Connell’s friend Cardinal Gaetano De Lai, that ordered the immediate disbanding of the NCWC. With the help of Cardinal Pietro Gasparri, the Vatican Secretary of State and his nephew Filippo Bernardini, professor of canon law at CUA, Father Burke and the NCWC Administrative Board were able to foil O’Connell’s backdoor plot to dismantle the NCWC. The American Church had become very rich and very powerful since the days of Archbishop Carroll, and it was unlikely that the Holy See was of a mind to offend the American bishops *en masse* in the matter of episcopal conferences. However, it did attach certain conditions to its permission of July 4, 1922, that allowed the NCWC to continue its work. These caveats included voluntary attendance at hierarchical meetings need not take place every year, and the agreement that the NCWC was forbidden to infringe in any way on the canonical status of bishops. To avoid confusion between the Council and official plenary councils, the National Catholic Welfare Council changed its name to the National Catholic Welfare Conference in 1922 keeping the old NCWC acronym in tact until 1966 when it was replaced by the National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC). McKeown also recorded that by 1924, Pius XI had encouraged other nations to form episcopal conferences providing that their functions were kept separate from that of formal plenary sessions.

42 Nolan, *Pastoral Letters*, Vol. II., “Religion: Our Most Vital Asset,” 148–157.

43 Both of Lincoln’s former law partners John T. Stuart and William Herndon stated that the President was an “infidel” and scorned Christian beliefs and doctrines and principles. Religious references in his speeches were added by the White House staff. See “Our Founding Fathers Were Not Christians at <http://freethought.mbdojo.com/foundingfathers.html#lincoln>. 44 Nolan, *Pastoral Letters*, Vol. II., “Religion: Our Most Vital Asset,” 151. 45 See Engel, *The McHugh Chronicles*, 92.

46 Nolan, *Pastoral Letters*, Vol. II., “Statement on the Teaching Mission of the Church,” 207–211.

47 Ibid., “Explosion and Backfire,” 221–225.

48 Ibid., 224.

49 Ibid., 222.

50 Herbert Ratner, M.D., “A Catholic Viewpoint,” *Commonweal*, 5 July 1963, 392.

51 Engel, *McHugh Chronicles*, 91–98.

52 Ibid., 96.

53 Ibid.

54 Ibid., 97–99.

55 Ibid., 97.

56 Ibid., 98.

57 Ibid., 97.

58 Ibid., 97–98.

59 Michael Warner, *Changing Witness Catholic Bishops and Public Policy: 1917–1994* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1995), 81.

60 Engel, *McHugh Chronicles*, 98.

61 Ibid., 98.

62 Ibid.

63 Ibid.

64 Ibid.

65 Ibid.

66 Ibid.

67 Ibid.

68 The decree *Christus Dominus* as well as all the documents of Vatican II referred to in this chapter can be found in Austin Flannery, OP, ed., *Vatican Council II: The Conciliar and Post Conciliar Documents* (Collegeville, Minn.: Liturgical Press, 1975), and at

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/](http://www.vatican.va/archive/hist_councils/ii_vatican_council/). 69 Joseph Ratzinger, “The First Session,” *Worship* 37 (1963): 534. 70 Ibid.

71 Nolan, *Pastoral Letters*, Vol. III, “Organization and Purpose of NCCB/USCC,” 487.

72 Father Charles Fiore, OP, phone interview by author, 13 February 1990. See Chapter 15.

73 Thomas J Reese, SJ, *A Flock of Shepherds: The National Conference of Catholic Bishops* (Kansas City, Mo., Sheed & Ward, 1992), 59. 74 See Thomas J Reese, SJ, *Archbishop: Inside the Power Structure of the American Catholic Church* (San Francisco: Harper and Row, 1989).

75 Warner, 99, 105.



76 Ibid., 101.

77 Ibid., 151.

78 Ibid., 152.

79 See Engel, *McHugh Chronicles*.

80 Nolan, *Pastoral Letters*, Vol. III, “The Government and Birth Control,” 69–73.

81 Ibid.

82 Engel, *Chronicles*, 16–18.

83 Ibid.

84 One such incident occurred in June 1973. The USCC lobbied heavily for the Legal Services Corporation bill to provide legal assistance to the needy. In fact, Legal Services was an instrument for filling the financial coffers of radical political interest groups and furthering feminist, homosexual and abortion “rights”. Another example occurred under the Lyndon B. Johnson presidency when some Catholic bishops complained to the USCC about the massive influx of birth control funds attached to Johnson’s Great Society program. Johnson sent Joseph Califano over to see USCC lobbyist Frank Hurley. The two men reached an agreement. If LBJ would stop using the term “birth control” and refer instead to the “population problem,” the bishops would refrain from public attacks on him. Johnson agreed, and spoke thereafter of the “population problem,” with renewed vigor. See Joseph A. Califano, Jr., *Governing America —An Insider’s Report from the White House and the Cabinet* (New York: Simon & Schuster, 1981) online at <http://www.mosquitonet.com/~prewett/joecal1of4.html>.

85 See A.W. Richard Sipe, “View From the Eye of the Storm,” to the Linkup National Conference in Louisville, Ky. on 23 February 2003 at <http://www.bishop-accountability.org/ViewFromTheEye-Sipe.html>.

86 Warner, 98. The final Pastoral Constitution of the Second Vatican Council, *Gaudium et Spes—On the Church in the Modern World* was promulgated by Pope Paul VI on 7 December 1965 and available at [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html).

87 Warner, 99.

88 Ibid., 99–100.

89 Ibid., 83.

90 Reference to the odd linens and vestments with weird signs used by prelates at Bishop Rausch’s installation found at

<http://www.quicknet.ch/urech/insight/in05.htm>.

91 See Joseph A. Califano, Jr., *Governing America—An Insider's Report from the White House and the Cabinet* (New York: Simon & Schuster, 1981) online at <http://www.mosquiconet.com/~prewett/joecal1of4.html>.

92 See "Jimmy Carter Leaves the Southern Baptist Convention—Again," at <http://www.wayoflife.org/fbns/jimmycarter.htm>.

93 In 1975, under Bishop Edward A. McCarthy, the first Bishop of the Phoenix Diocese, who later became Archbishop of Miami, there was a case of a boy who was sodomized by a Franciscan brother in the Phoenix Diocese.

94 Rueda, 314.

95 Ibid.

96 See A.W. Sipe, "View From the Eye of the Storm."

97 Ibid.

98 Michael Rezendes, "Arizona Abuse Case Names bishop, 2 priests," *Boston Globe*, 20 August 2002 at

<http://www.pulitzer.org/year/2003/public-service/works/globe21.html>. 99

Paul Likoudis, *Amchurch Comes Out—The U.S. Bishops, Pedophile Scandals and the Homosexual Agenda* (Petersburg, Ill.: Roman Catholic Faithful, 2002), 53.

100 Stephanie Innes and Tim Steller, "Diocese Saw Signs and Didn't Act," *Arizona Daily Star*, 17 February 2002. Trupia's career as a predatory homosexual spanned almost 30 years. In 1976, Rev. Ted Oswald who resided with Trupia at the rectory of St. Francis of Assisi Church in Yuma, in the Diocese of Tucson, reported to his order's superiors that the young associate pastor brought boys from the church's parochial school to his room and sexually molested them. Bishop Green was appraised of the charges against Trupia, and immediately pulled him from the parish. He was reassigned another parish while attending counseling sessions in Tucson. In that same year Green appointed Trupia Judicial Vicar, head of the Marriage Tribunal at the Chancery and later made him a Monsignor. For his troubles, Oswald, the "whistler-blower" got a reprimand for attempting to ruin Trupia's reputation.

101 Ibid.

102 Ibid.

103 Likoudis, *Amchurch*, 53.

104 Joseph A. Reaves, "Ex-priest sentenced in molestation," *Arizona Republic*, 6 March 2003.

105 See <http://www.azcentral.com/specials/special17/articles/>

0602agreement-ON.htmlsee.

106 On June 14, 2003, Bishop O'Brien was arrested by Phoenix police in connection with leaving the scene of a fatal hit-and-run accident in which he was directly involved. Pope John Paul II accepted O'Brien's resignation two days later. O'Brien was released on \$45,000 bail. On March 26, 2004, The *Arizona Republic* reported that O'Brien was found guilty of leaving the scene of a fatal car-pedestrian accident. He received four years probation and 1,000 hours of community service. His six-month deferred jail service will be waived if he meets all the conditions of his probation. O'Brien stated he would not appeal the decision.

107 Joseph M. White, *The Diocesan Seminary in the United States A History from 1780s to the Present* (Notre Dame, Ind.: University of Notre Dame Press, 1989), 266.

108 White, 336.

109 Ellis, *Catholic Priest*, 81.

110 Amerio, 634.

111 White 418.

112 Cogley, 104–105. The Liturgical Reform Movement was spearheaded by St. John's Abbey in Collegeville, Minn. Beginning in 1940, the Abbey sponsored "Liturgical Weeks" to test out new liturgical innovations such as the use of the vernacular, replacing the host with chewy bread and saying Mass facing the people. The Benedictine Fathers opposed private devotions as being overly sentimental.

113 Ibid.

114 Fritscher, *Mapplethorpe*, 214. As Saul Alinsky wrote in *Rules for Radicals*, "I have always believed that abortion and birth control are personal rights to be exercised by the individual." In his introduction, Alinsky said, "Lest we forget at least an over-the-shoulder acknowledgment to the very first radical; from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins—or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer." See <http://www.lospequenos.org/ResearchMaterial/NMOP.htm>.

115 For an excellent summary of the new theology of the priesthood as set forth in the *Institutio Generalis Missalis* (1969) and the *Ordo Missae* (1970) promulgated by Pope Paul VI see Guimarães, *Murky Waters* and Amerio, *Iota Unum*.

116 Fritscher, *Mapplethorpe*, 158.

117 Amerio, 455.

118 Note: Homosexual priests have been at the vanguard of the movement to replace the norm of individual confession with communal penitential rites and general absolution.

119 See Carl R. Rogers, *On Becoming A Person* (Boston: Houghton Mifflin Company, 1961).

120 Sharaf, 56. See also E. Michael Jones, "Carl Rogers and the IHM Nuns: Sensitivity Training, Psychological Warfare and the 'Catholic Problem,'" *Culture Wars* at

[www.culturewars.com/CultureWars/1999/rogers.html](http://www.culturewars.com/CultureWars/1999/rogers.html).

121 Sharaf, 56.

122 See Sipe, *Secret World*, 243. The author noted that in his 25-year study of ordained priests "There was no biologically normal celibate who did not have any sexual experience."

123 Shaughnessy, 54. The Archdiocese of New York and Diocese of Oakland, California have no policy on testing seminarians and priests for AIDS. 124 See Wormser, *Foundations* and Jones, *Kinsey* for additional funding details. The Rockefeller Foundation supported the National Research Council's Committee for Research in problems of sex, with a total of \$1,755,000 from 1931–1954. Of this sum, the activities conducted by Dr. Kinsey received some \$414,000 from 1941–1949, as reported by the Rockefeller Foundation to the Reece Committee. While this amount was small in comparison to total philanthropic giving, the impact of this comparatively small sum on one subject was quite out of proportion to the relative size of the two figures. The Rockefeller grant demonstrated that small donations may have big repercussions in the realm of ideas." See also Brian Thorne, *Carl Rogers* (Newbury Park, Calif.: Sage Publications, 1992), 90–99. John D. Rockefeller III financed Rogers' book *The Second American Revolution*. Rogers' largescale research at the University of Chicago Counseling Center from 1950–1954 was made possible by generous grants from the Rockefeller Foundation through its Medical Sciences Division. Early Rogers materials were produced and promoted by the University of Chicago Press. 125 See Randy Engel, "The Moral Plague of SAR," *Homiletic & Pastoral Review*, June 1984, 18–27.

126 Ibid.

127 The thing speaks for itself.

128 Alan L. Ellis, Ph.D., ed., *Gay Men at Midlife: Age Before Beauty* (New York, Harrington Park Press, 2001), 128.

129 Ibid.

130 Ibid.

131 Ibid.

132 See *Christus Dominus* Decree Concerning the Pastoral office of Bishops in the Church proclaimed by Pope Paul VI on 28 October 1965 at [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651028\\_christus-dominus\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html).

133 See *Optatam Totius* The Decree on Priestly Training promulgated by Pope Paul VI on 28 October 1965 at [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651028\\_optatam-totius\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_optatam-totius_en.html).

134 White, 359. See Apostolic Exhortation of Pope Pius XII, *Menti Nostrae*, 23 September 1950 at [papal-library.saint-mike.org/PiusXII/Apostolic\\_Exhortation/Apostolic\\_Exhortation.html](http://papal-library.saint-mike.org/PiusXII/Apostolic_Exhortation/Apostolic_Exhortation.html).

The Curia warned against other innovations by Pius XII in the area of biblical studies, liturgy, ecclesiology, and social thought.

135 According to Rev. Thomas J. Reese, SJ, “When Archbishop Bernardin was elected president in 1974, Cardinal Patrick O’Boyle, gruff and unconverted, left the bishops’ meeting immediately afterwards, saying loudly, ‘The only reason I came was to vote against him (Bernardin).’” See Reese, *Flock of Shepherds*, 49.

136 Ellis, *Catholic Priest*, 5.

137 Ibid., 36, 81.

138 Kenneth C. Jones, *Index of Leading Catholic Indicators—The Church Since Vatican II*. See [www.alcazar.net/index\\_of\\_decline.html](http://www.alcazar.net/index_of_decline.html).

139 Ibid.

140 In an undelivered letter dated July 30, 1975, and written eight months before his death, Archbishop Robert J. Dwyer, Archbishop of Portland, Oregon, warned Pope Paul VI about the rise of homosexuality in American seminaries.

141 Gannon, 363.

142 Statistics from 2003 Source Book (Washington, D.C., USCCB, 2003).

143 See Gordon Thomas, *Desire and Denial Celibacy and the Church* (Boston: Little, Brown and Co., 1986). Thomas points out that there are no statistics on the number of American priests who left the religious life and

later returned. The Zenit dispatch for November 2, 2000, noted that the Spanish Conference of Religious reported that between 1964 and 1995, 1.14% of the Spanish clergy left the priesthood. Of these, 20% were later readmitted. 144 Ibid.

145 Amerio, 180.

146 Ibid., 182.

147 Ibid.

148 Ibid., 183.

149 Guimarães, 223.

150 Ibid.

151 Amerio, 189.

152 Ibid., 187–190.

153 Sipe, *Secret World*, 98–99.

154 Ibid.

155 Ibid.

156 Thomas, 11.

157 See Pope Paul VI's motu proprio Norms for the Implementation of the Decree [*Perfectae Caritatis*] issued on August 6, 1966, that discusses the issue of “experimentation” in religious life at

<http://www.ewtn.com/library/PAPALDOC/P6ECCLES.HTM>. 6. 158 Sipe, *Secret World*, 107.

159 Jones, *Index of Leading Indicators*.

160 Peter Woolrich, “The Church’s Secret Killer,” *Punch*, Issue 104, 19 April–2 May 2000 at [www.punch.co.uk](http://www.punch.co.uk). Although the article highlights AIDS deaths among Anglican clergy, Woolrich notes that the AIDS problem is even greater among Roman Catholic priests and religious in the United Kingdom. He quotes Richard Kirker, the general secretary of the Lesbian and Gay Christian Movement who bragged that “Gay Christians are never going to be celibate, no matter how much the church wants them to be...” Kirker claimed that between 25–30% of the Anglican clergy are “gay.” Woolrich states that in one deanery of 20 parishes in the Edmonton Diocese (Anglican) the percentage of “gay” clerics is 50%. He added that the Anglican clergy in the Edmonton Diocese had a reputation for sadomasochistic sex and heavy drinking.

161 Pamela Schaeffer, “Breaking silence: Priests with AIDS are eager to talk,” *National Catholic Reporter*, 18 April 1997.

162 Ibid.

163 Research for the *Kansas City Star* series included an October 1999 survey sent to a random selection of 3,013 priests from around the nation. The *Star* received 801 responses through December 1999, a return rate of 27%. Sixty-three percent of the priests who responded were diocesan priests, average age, 59. The remainder of the respondents were religious-order priests, average age, 63. Judy Thomas, who conducted most of the interviews for the series, began gathering material for the series in 1993. 164 Among the earliest national papers to tackle the issue of AIDS in the priesthood was the *National Catholic Reporter*, a liberal weekly that has become a major propaganda vehicle for the Homosexual Network in AmChurch. In early 1987, the *NCR*, located in Kansas City, Mo., home also of the *Kansas City Star*, reported that at least 12 priests had died of AIDS in the U.S. From the beginning, the Homosexual Collective within the Church has successfully managed to use the reality of AIDS in the Catholic priesthood as a battering ram to undermine Church doctrine in opposition to homosexuality and to attack celibacy as a condition for the priesthood and religious life. 165 Judy L. Thomas, "Catholic priests are dying of AIDS, often in silence," *Kansas City Star*, 29 January 2000, at

<http://www.kcstar.com/projects/priests/priest.htm>.

166 Ibid.

167 See John Keenan "Priests hit hard by hidden AIDS epidemic," AP report, Kansas City, Mo., 31 January 2000. Also Charlie Isola and Judy L. Thomas, "Catholic Priests are dying of AIDS, often in silence," *Kansas City Star*, 29 January 2000.

168 Judy L. Thomas, "Catholic priests are dying of AIDS, often in silence," *Kansas City Star*, 29 January 2000, at

<http://www.kcstar.com/projects/priests/priest.htm>. In a later follow-up article on 11 April 2000, titled "Concern grows over AIDS rate among priests," Thomas, assisted by Gregory Reeves, reported that because death records are closed in nearly two-thirds of the states, experts say that the exact AIDS death toll among U.S. priests will never be known. In the 14 states in which death certificates were available, the *Star's* follow-up review of these reports found that the AIDS death rate among priests was more than double that of all adult males in those states and more than six times that of the general population in those states.

169 Ibid.

170 Ibid.

171 Keenan.

172 Tom Roberts, "Painful, purifying dark night," *NCR*, 31 March 2000. 173 Judy L. Thomas, "Father Dennis Transformed by AIDS," *Kansas City Star*, 29 January 2000.

174 Ibid.

175 Herald staff, "Some churches welcome AIDS victims," *Miami Herald*, 25 December 1994.

176 Thomas, *KCS*, 29 January 2000.

177 Ibid.

178 John Fuller, "Priests With AIDS" *America*, (March 18, 2000). 179 Ibid.

180 Ibid.

181 Thomas, *KCS*, 29 January 2000.

182 See NACDLGM home page at <http://www.nacdlgm.org/history.htm>. 183 Likoudis, 71,

184 Ibid.

185 Judy L. Thomas, "Issue prompting church to deal with homosexuality among priests," *Kansas City Star*, 30 January 2000.

186 See Michael, S. Rose, "Always Our Children: Reasons for Suspicion," *Saint Catherine Review*, Aquinas Publishing, Cincinnati, Ohio, January-February 1998. See <http://www.aquinas-multimedia.com/catherine/>.

187 The other two homosexual clerics who collaborated on *Always Our Children* were Salvatorian priest Fr. Robert Nugent co-founder of New Ways Ministry and Fr. Peter Liuzzi, Director of Gay and Lesbian Ministries for Cardinal Mahony in Los Angeles. Cardinal Bernardin assisted the homosexual network in the NCCB/USCC by getting the pro-gay document out before the American bishops assembled for their annual November meeting. 188 Michael S. Rose, "New Ways Ministry Founders Reveal Origins of Always Our Children Gramick says document needs fuller teaching on conscience," *St. Catherine Review*, Aquinas Publishing Ltd., Cincinnati, Ohio, 1999 at <http://www.aquinas-multimedia.com/catherine/newways.html>. 189 Ibid.

190 Likoudis, 81.

191 Ibid., 85. See also Mike Arata, "Report on the passage of AB 489," *Wanderer*, 23 June 1999, p. 1.

192 Fr. Harvey quote from James Likoudis, "Pastoral Care for Homosexuals Must Not Bypass Doctrine," *Serviam*, September.-October 1998 at <http://credo.stormloader.com/Morals/teachomo.htm>.



193 Shaughnessy.

194 Judy L. Thomas, "Journal reveals pain, acceptance," and "Seminary taught spirituality, liturgy and Latin—sexuality was taboo," *KCS*, 30 January 2000 at <http://www.kcstar.com/projects/priests/ststans.htm>.

195 Ibid.

196 Ibid.

197 See Goss, *Queering Christ*. Goss, an assistant professor of Religious Studies at Webster University has a doctorate in Buddhist Studies and Theology from Harvard University. Webster was originally a Catholic college established by the Sisters of Loretto in the 19th century. In 2002, the *Inside Webster* website at

<http://www.webster.edu/iw/iw/030520/webmain.html> announced that Goss' new book had been nominated for a Lambda Literary Award in the category of "spirituality" for excellence in lesbian, gay, bisexual and transgendered publishing.

198 Ibid.

199 Thomas, "Seminary taught spirituality," *KCS*, 30 January 2000. 200 Goss, *Queering Christ*.

201 See Jenn Shreve interview with Joseph Kramer, at <http://www.salon.com/people/lunch/1999/05/28/kramer/>.

202 Ibid.

203 Ibid.

204 Ibid.

205 Thomas, "Seminary taught spirituality," *KCS*, 30 January 2000. 206 Sources for Dr. Michael Peterson's biographical data include Jason Berry, "20th Century healer in a period of troubled sexuality," *National Catholic Reporter*, 17 October 1986 and Jason Berry's *Lead Us Not Into Temptation—Catholic Priests and the Sexual Abuse of Children*, (New York: Doubleday, 1992).

207 Berry, *Lead Us Not*, 90.

208 Berry, *NCR*, October 17, 1986.

209 Ibid.

210 See Dr. Judith A. Reisman, "Catholic bishops need proper counseling," Letters to the Editor, *Washington Times*, 1 September 2002.

211 While head of the Congregation for Christian Education, Baum defended the most noxious of the sex curriculums for parochial school children, William C. Brown's *New Creation* (1988). Baum actively opposed organized

attempts by Catholic parents to remove sex instruction from parochial schools in the United States. While in power, Baum made no observable attempt to clean up the growing number of homosexual Catholic seminarians, clergy and religious in the Archdiocese of Washington, D.C. It was Baum who appointed Rev. George Stallings as Vocations Director for the archdiocese. In 1989, after Stallings was accused of molesting an altar boy, he left the Church to found his own church, the Imani Temple.

212 See “Careful Selection And Training of Candidates For The States Of Perfection And Sacred Orders,” Sacred Congregation for Religious, Vatican City, Rome, February 2, 1961, *Canon Law Digest*, 5, 452–486. 213 St. Anselm’s Abbey School and the new Lonergan Institute are associated non-profits connected to the abbey.

214 Berry, *Lead Us Not*, 202.

215 Ibid.

216 Ibid., 194.

217 Ibid., 77–78.

218 Ibid. 202.

219 Ibid.

220. Ibid.

221 Cardinal Hickey was no improvement over his predecessor. Pleas by concerned Catholics in the Washington/Arlington Dioceses to remove pederast priests from local parishes fell on deaf ears. When Catholic activist Frank Kelly sought to meet with Hickey concerning the presence of homosexual predator clerics in St. Mary’s Parish in the Washington Archdiocese, and the long line of altar boys seen coming and going from St. Mary’s rectory, the cardinal refused to meet with him. Instead the prelate had his private secretary and Chancellor, Rev. William Lori, write Kelly a smart-ass response stating that Hickey “is under no obligation to meet with you” as he (Kelly) resided in Arlington, Va. Lori has since moved up the ecclesiastical ladder and is now Bishop of Bridgeport, Conn. In March 1996, Hickey made the front page of *The Washington Blade* when he informed the openly gay priest and homosexual activist, Fr. Paul Murray, that he had to leave his “ministry” with the Homosexual Collective. Hickey had been Murray’s seminary rector in 1971. On April 4, 1996, Hickey backed down and told Murray that he could continue his ministry to “gays” providing the homosexual priest agreed to “teach, counsel, write in accordance with Church teaching on faith and morals.” Murray gave Hickey the “hi” sign and returned

to his “ministry.” 222 See press statement of Archbishop Hickey denying the Church’s official ties with St. Luke in “20th century St. Luke’ leaves healing legacy,” *National Catholic Reporter*, 24 April 1987, p. 5.

223 William Peterson, M.D., “Psychological Aspects of Human Sexual Behavior” in *Human Sexuality and Personhood*, ed. Rev. James J. Gill (Braintree, Mass.: Pope John Center., 1990), 86–100. The seminar was funded by the Knights of Columbus. Rev. Gill, SJ, is the founder of the Christian Institute for the Study of Human Sexuality that is currently housed in the Catholic Theological Union in Chicago. The CISHS is designed to produce sufficient numbers of sexologists to provide sexual counseling for the Catholic clergy and religious in the United States. Homosexuality is no barrier to admittance to the Institute. Gill is a Jesuit psychiatrist, ordained in 1957. He served as a Senior Consultant to the Program for Professionals at the scandal ridden Institute of Living in Hartford, Conn. He achieved national notoriety as the priest who advised Fr. Dennis Brennan, now “Denise” Brennan, to undergo a sex change. For further details on Rev. Gill see Paul Likoudis, *Amchurch Comes Out*. As Likoudis notes, Gill’s sexology facility has turned into a cash cow raking in over a million dollars a year in tuition fees.

224 Ibid., 86–87.

225 Ibid.

226 Ibid., 91–93. See also Jones, *Alfred C. Kinsey*.

227 Ibid., 94–96.

228 Ibid., 94–96.

229 John Money, Ph.D., wrote the Introduction to Theo Sandfort’s apologia for pederasty, *Boys on their Contacts with Men—A Study of Sexually Expressed Friendships*. According to Money, “It might very well be that deprivation of playful sexual rehearsal is the origin of a high proportion of sexual syndromes of human adolescence and adulthood.” See also, *Paidika: The Journal of Paedophilia* spring, 1991 for additional statements by Money on the subject of the law and child molestation.

230 See John Colapinto, *As Nature Made Him—The Boy Who Was Raised as a Girl* (New York: Harper Collins Publishers, 2000, pp. 26–29. Also Dr. John Money and Dr. Margaret Lamacz, *Vandalized Lovemaps Paraphilic Outcome of Seven Cases in Pediatric Sexology* (Buffalo, New York: Prometheus Books, 1989). 231 Peterson, 96.

232 If the reader recognized Fr. Michael Peterson’s name at all it is probably

in connection with the Doyle-Mouton-Peterson Report sometimes referred to as “The Manual.” The 1985 report is still available online at a number of web sites including <http://www.bishop-accountability.org/resources/>. Created as a blueprint to help the American bishops handle the increase in clerical sex abuse litigation against Catholic priests, the report is well worth the read even today. It is divided into three sections dealing with the legal, canonical and clinical aspects of the sexual molestation of minors. The section written by Mouton warns the bishops against destroying or hiding personnel records of accused clerical molesters from police investigators or the courts especially after the records have been subpoenaed. The Louisiana attorney writes that sending files for safe keeping to the office of the Apostolic Nuncio in Washington, D.C. is not a good idea either. Mouton’s observations on improving the public image of the bishops and the Church are singularly instructive for their candidness. He writes that the first objective is “to create, maintain, preserve and enhance the credibility of the church as a Christian community.” “The church should be presented as a sensitive, caring and responsible entity,” he advises. His second recommendation is that the bishops “adopt a policy which in all cases will carefully control and monitor the tonal quality of all public statements made about a particular case or the general problem. All legal and other statements must be consistent with the image of the church in the eyes of the general public, the Catholic community, the juror, judges, prosecutor and plaintiffs. The church cannot step out of character at any stage of the process including the actions of legal counsel.” Lastly he writes that, “The church must remain open and avoid the appearance of being under siege. All tired and worn policies utilized by bureaucrats must be cast away. In this sophisticated society a media policy of silence implies either necessary secrecy or cover-up.” Doyle’s contribution on the canonical aspects of clerical sex abuse is well laid out. Unfortunately, the pro-homosexual bias of Peterson is clearly evident in his section dealing with the clinical aspects of clerical sex offenders. From the beginning of their relationship, both Doyle and Mouton uncritically adopted the opinions of Peterson that homosexuality is an inborn trait and therefore homosexuals cannot change their behavior that is “natural” for them. They also adopted Peterson’s view that homosexuality had no relationship to the sex abuse of minors. Although the report received a great deal of publicity in later years, in the summer of 1985, it was considered top secret by NCCB/USCC officials. The authors had hoped to address the bishops at their Collegeville

meeting, but this was not permitted. Instead the report was circulated as an unofficial and confidential document. It never received any official endorsement by the American hierarchy, many of who at the time believed that “the problem” would go away. Jason Berry in *Lead Us Not Into Temptation* gives some interesting insights into the interaction between the three men each of whom drew sustenance from the friendship that they formed beginning in 1985 with the sensational Gauthé Case in Louisiana. Ray Mouton was Fr. Gilbert Gauthé’s lawyer. Although the Gauthé case centered on the priest’s horrendous molestation record including the assault on very young altar boys just before or just after Mass and in the confessional, a background check on Gauthé indicates he also engaged in homosexual acts with young men. Thus he demonstrated a remarkable sexual fluidity not uncommon among homosexual males. Although Doyle and Mouton spent considerable time with Peterson after the trio became personal friends in 1985, the two men seemed surprised when they learned in 1987 that he was an active homosexual and drug addict and had contracted AIDS.

233 See the 1985 Doyle-Mouton-Peterson report at <http://www.bishop-accountability.org/resources/>.

234 Greg Seigle, “Church’s candor on pedophiles unusual,” *Metropolitan Times*, 8 February 1995.

235 Berry, *Lead Us Not*, 241. The April 5, 1988 letter was sent to Chairman of the Board of St. Luke, William H. Mann, one year after the death of Fr. Peterson. 236 St. Luke Institute practices have been described in a number of publications including *Los Angeles Lay Catholic Mission*, Feb. 1997. Also see Lesley Payne, “Salt for Their Wounds,” *Catholic World Report*, February 1997, 50–59 available at

<http://www.mosquitonet.com/~prewett/rcpriesttreatment.html>. 237 See *Los Angeles Lay Catholic Mission*, February 1997.

238 Berry, *Lead Us Not*, 194.

239 The use of Depo-Provera (medroxyprogesterone acetate) can be of assistance in helping the clinical pedophile control his physical urges, but not his psychological obsession with children. For males, Depo-Provera acts on the brain to inhibit hormones that stimulate the testicles to produce testosterone. Its effects, however, are only temporary. Unless injections are mandatory and carefully monitored, the treatment will not be effective over the long run. There is no known cure for clinical pedophilia. The serious carcinogen sideeffects of Depo-Provera when used by woman for

contraceptive (abortifacient) purposes are well known, but the long-term effects on male patients have not been widely studied.

240 After Peterson's death, St. Luke was relocated in Silver Spring in the densely populated neighborhood of Adelphi in Prince George County. Area residents did not want the facility in their area. The zoning board did rezone the property from residential to hospital, but wanted St. Luke to beef up security and surround the facility with a high fence. Approximately 40–60% of the residents of the Institute are sex offenders, 20% substance abusers, and 10% have other emotional disorders. In some cases, sex offenders are also alcoholic and/or drug offenders.

241 The following incident indicates that the Vatican was aware that Father Peterson was a homosexual. In 1993, six years after Peterson's death, Fr. Anthony Cipolla, a Catholic priest from the Pittsburgh Diocese accused of sex abuse, was ordered by Bishop Donald Wuerl to undergo a psychiatric evaluation at St. Luke's under the direction of Fr. Canice Connors. Cipolla refused to be hooked up to the penile plethysmograph that was a standard part of the "evaluation." In any case, even though St. Luke's staff found no evidence that Cipolla was a pedophile, Wuerl refused to reinstate him. Cipolla appealed to the Vatican Signatura, who ruled against Wuerl. In its brief, the Church's high court stated that "St. Luke Institute, a clinic founded by a priest who is openly homosexual and based on a mixed doctrine of Freudian pan-sexualism and behaviorism, is surely not a suitable institution apt to judge rightly about the beliefs and the lifestyle of a Catholic priest." Wuerl appealed the decision of the Signatura and two years later received a second judgment, this time in his favor.

242 The full story of the rise and fall of the House of Affirmation (HOA) would require a book to tell. Here is a portion of the background on this horrific institution where a number of American bishops sent their problem priests for the "cure." Credit for the research into the House of Affirmation goes to the intrepid Kathleen Shaw and her colleagues at the *Worcester Telegram and Gazette*. See Kathleen Shaw, "Suit claims priests ran sex ring," 24 July 2002, "Northbridge man wants monsignor prosecuted," 22 May 2002; Kathleen Shaw and Richard Nangle, "Accused priest in Mexico," 7 Feb. 2002, Richard Nangle, "Accused monsignor has Whitinsville ties," 17 Feb. 2003; Paul Della Valle, "Five Years Later Rev. T. Kane teaches ethics," 21 June 1992; Kathleen Shaw and Richard Nangle, "Priests named in sex abuse settlement," 26 Feb. 2002. The history of the HOA begins with the

founding of the Counseling Center for Clergy and Religious in 1970 in Northbridge, Mass. (Diocese of Worcester) by former missionary physician-psychiatrist Sr. Anna Polcino. It originally served as an outpatient unit devoted to Catholic priests and religious who had serious mental or emotional problems. In 1973, the facility was reorganized, incorporated and renamed the House of Affirmation. The services were expanded to include in-patient residential care. The new facility celebrated its official opening on June 1, 1974. John Cardinal Wright, the first Bishop of Worcester, used his influence at the Vatican as head of the Congregation for the Clergy to get the Holy See's approval for the treatment center. Humberto Cardinal Medeiros also gave his support to the new facility. The operational expenses of the HOA were covered by Catholic dioceses and religious orders that sent their priests for treatment at the center. Sister Polcino was aided in this new endeavor by a layman and a priest. Dr. Conrad Baars, a legitimate, highly respected and caring psychiatrist who commuted halfway across the country from Rochester, Minn. to assist patients at the center. He was a staunch supporter of clerical celibacy, which he described as a positive good for both the mature priest and the Church. He believed that virility and celibacy went together. He was also a strong supporter of stringent seminary vetting to weed out emotionally underdeveloped candidates or those who enter the priesthood for other than spiritual or altruistic motives. Baars believed that personal observation and inquiry were a more valid form of screening candidates for the seminary than psychological testing. He said the great need in the Church today was manly, celibate priests willing to fight for the Church. See Paul Likoudis, "A Catholic Psychiatrist 30 Years Ago Offered Cure for Church's Society's Sexual Ills," *Wanderer*, 10 April 2003. Then along came Rev. Thomas Kane who was a character of an entirely different sort. Ordained a priest of the Diocese of Worcester in 1969 by Auxiliary Bishop Timothy Harrington, Kane was an active pederast who fraudulently passed himself off as a psychologist with a doctorate from the University of Birmingham, England. He siphoned off funds from the HOA to line his own pockets and used the facility as his private bordello which he reportedly shared with members of the Lavender Mafia in the Boston area including Fr. John Geoghan and Rev. Thomas Teczar. Father Geoghan was murdered in prison on August 23, 2003 by convicted murderer Joseph Druce, while serving a sentence for the sexual molestation of a young boy. In 1975, Dr. Baars was fired as the lead chief at the HOA after blowing the whistle on serious

financial irregularities he found in the institute's financial records that he attributed to Fr. Kane's "creative" bookkeeping. Baars may also have suspected that Fr. Kane's irregular activities extended to an inordinate attraction to young boys. Prior to coming to the House of Affirmation, Fr. Kane was already engaging in sexual acts with teenage boys. After his appointment to the House of Affirmation, Kane began to attract fellow pederasts to the center. He later organized a homosexual ring at the facility where local and out-of-state clergy could molest young boys far from the prying eyes of the law. The large number of predator priests that went through the HOA's revolving doors while Kane was at its head is legendary. Its most notorious graduate was Fr. Gilbert Gauthier of Louisiana. In October 1986, Bishop Timothy Harrington got word that there were serious problems at the HOA and sent Kane on a sabbatical to "rest." In June 1987, a group of 11 managers and executives from the facility informed the five-member Board of Directors that included Bishop Harrington that they wanted an investigation of Kane's financial dealings with the House of Affirmation. The Committee of Eleven also enlisted the aid of Cardinal Law in Boston and the State's Attorney General. Under intense pressure, the Diocese of Worcester commissioned attorney Samuel R. De Simone to investigate the allegations against Father Kane. De Simone found that Kane was guilty of financial malfeasance and recommended the facility attempt to recover its monetary losses. In October 1987, Father Kane liquidated some of his real estate holdings and personal assets totaling well over a million dollars and paid an unspecified settlement to the HOA. Kane was subsequently removed as President and Executive Director of the House of Affirmation on grounds of financial mismanagement (not sexual criminal behavior). However, he remained a priest in good standing in the Diocese of Worcester. Sister Polcino retired to Seaside, N. J., but continued to draw a salary from the HOA. After Kane was dismissed from the House of Affirmation, Bishop Harrington gave him a letter of recommendation that enabled the priest to accept the post of Executive Director of the National Guild of Catholic Psychiatrists. Harrington expressed the hope that the corporation would recover from all the setbacks it had endured. In later years, Harrington appointed Kane to be associate pastor of Sacred Heart Parish in Gardner, Mass. In 1989, amidst evidence of sexual corruption and criminal activity, the House of Affirmation closed. Msgr. Edward Tinsley, who had served on the Board, fled with all the records. Eventually all of the American-affiliated



Houses of Affirmation were closed down including centers in Florida, Missouri, and California. In 1993, Mr. Mark D. Barry filed a lawsuit charging that Kane sexually abused him from 1968 when he was only nine-years-old until 1979. Kane was serving as pastor of St. Mary's Church in Uxbridge. Barry said that the priest took him on trips including at least one across state lines and also abused him at the House of Affirmation. As Barry got older Kane took him to a rural retreat center and passed him around to other priests who also molested him. Barry reached a financial settlement of \$42,500 in October 1995. There were three other priests implicated in the molestation of Barry but not named in the suit as defendants. Bishop Daniel Reilly had Barry sign a confidentiality agreement to protect the names of the offending priests, but the names were eventually made public. One of the priests named by Barry was Msgr. Brendan Rioran, a former director of the HOA. Prior to filing for bankruptcy in the early 1990s in connection with the settlement of sex abuse charges, Kane had squirreled away some of his financial assets with Fr. Rioran. One of Rioran intimates was Msgr. Alan J. Placa, a priest of the Diocese of Rockville Centre in Long Island, N.Y. Placa was the legal counsel to the HOA and a member of the Public Policy Committee of the New York Catholic Conference. Placa had a reputation of playing hardball with victims of clerical sexual abuse and intimidating them into accepting meager financial settlements. Placa, who has also been accused of sexual misconduct with a young male, wrote the sexualabuse policy for the Rockville Diocese. At the time of the Kane controversy, both Rioran and Placa resided together at St. Aloysius Parish in Great Neck, L.I. Such were the caliber of priests that Kane attracted to the House of Affirmation. In 2002, Fr. Kane was traced to Mexico. Even though, officials of the Diocese of Worcester denied knowing the priest's exact location when questioned by law enforcement officials, they were nevertheless able to send him a monthly stipend.

The popular clerical treatment center at the monastery of the Servants of the Paraclete Fathers in Jemez Springs, N.M. mirrored the corruption found at the House of Affirmation. The Servants of the Paraclete opened their doors to troubled priests suffering from physical and emotional problems including alcoholism and depression in 1949. The Order's founder was Rev. Gerald Michael Cushing Fitzgerald, a native of Massachusetts. On June 1, 1952, the Servants of the Paraclete were recognized by Rome as an official religious community of the Catholic Church. Fr. Gerald was named the first Servant

General on July 5, 1952. He died in 1969, after which a new regime of young Turks took over the operation of the Order and decided to take in priests with sexual problems, primarily homosexual pederasts who preyed on teenage boys and, one or two clinical pedophiles who sought out younger children. They sent their priests to the pro-homosexual Kinsey-based Institute for Advanced Study in Sexuality in San Francisco for training and began their own program at the Jemez Springs Center in 1976. The crux of Paraclete Fathers' program for clerical sex offenders is forgiveness. Their "guests" receive one hour a week of counseling, they take their R&R in the form of meditation (includes New Age imagining), hiking through the desert and mountains, and creative expression through pottery making. For "treatment" of this kind, a number of American bishops forked over \$50,000 a pop, turning the center into a multi-million dollar cash-cow. State and local police officials have claimed that New Mexico had become the dumping ground for clerical pederasts from dioceses around the United States. New Mexico attorney Bruce Pasternak, with 39 civil actions filed against the Archdiocese of Santa Fe and various pedophile priests on behalf of their victims, describes the Paraclete center at Jemez Springs as a "pervert pipeline" employed by the church to obstruct justice in cases of child molestation. The Paraclete Fathers have a long track record of releasing predatory priests from treatment who have repeated their crimes on children living in the vicinity of the monastery or in their home dioceses including Fr. James Porter, Fr. David Holley, and Fr. Rudy Kos. In the case of Kos, the priest abused at least one of his victims while he was on weekend leave from the Jemez Springs facility where he had been undergoing treatment for more than a year. While under the care of the Servants of the Paraclete Fathers, Fr. David Holley said he participated "in no therapy or treatment programs..." He said that the center arranged for him to live and work in the Archdiocese of Santa Fe during his stay with the Servants of the Paraclete. In November 1997, Dennis Carabajal was arrested for the suspected murder of Fr. Armando Martinez, 62, whose nude body was found beside a highway some twenty miles from the Servants of the Paraclete Motherhouse. In his own defense, Carabajal said he reacted violently after the priest picked him up in his car when he was hitchhiking and proceeded to make sexual advances on him. Carabajal who had a prior criminal record was given a 50-year sentence. Fr. Martinez had been a patient at the New Mexico treatment facility in the 1980s. He retired in 1994, shortly after he was accused of the homosexual molestation of a minor. His last trick with the 38

year-old hitchhiker was his last. In March 1998, Francis Cardinal George, OMI, of Chicago, at the request of the Holy See, ordered an investigation of the St. Michael Center, the Servants of the Paraclete Center in St. Louis. The treatment center was charged with harboring a nest of clerical homosexual proselytizers and activists. Critics of the center said that some homosexual relations were carried out in the open at St. Michaels. It was, however, the whistle-blowers who were punished. See Paul Likoudis, "Cardinal George To Investigate St. Louis Treatment Center," *Wanderer*, 19 March 1998, pp. 6, 8. The Paraclete Fathers have a record of accepting known convicted sexual molesters into their order such as Fr. John Feit of Dallas, or inviting them to join their treatment staff as was the case with Fr. Gordon MacRae of New Hampshire. As with many religious orders, decent and faithful priests of the Servants of the Paraclete have been either drummed out of the Order or removed from positions of authority and silenced.

243 Father (later Bishop) Raymond J. Boland identified Fr. Michael Peterson's body. The Irish-born Boland was the only bishop, other than Gumbleton, quoted by Judy Thomas in the *Kansas Star* series. When asked to comment on AIDS and the Catholic priesthood, the Ordinary of the Diocese of Kansas City/St. Joseph, Mo., Boland responded with a flaccid statement that, after all, priests are just human.

244 After Fr. Michael Peterson's death there was a long power struggle for control of the St. Luke Institute. Rev. Canice Connors, OFM, emerged the victor in 1992 and became President and CEO of the increasingly troubled institution. Connors is on record as claiming that victims of clerical sex abuse tend to exaggerate the extent of the harm inflicted on them, and that the Church suffers from a cultural bias against priests who molest minors. Rev. Stephen J. Rossetti, former Director of Education at the House of Affirmation, was hired in 1993 as Director of New Programs and took over the Presidency of St. Luke in 1996. Rossetti has stated in press interviews that the Institute does not attempt to change anyone's sexual orientation. Patients who are attracted to male minors are simply told to satisfy their unnatural lusts with age-appropriate peers. Rossetti's mentors are identical to that of Fr. Michael Peterson—John Money, Alfred Kinsey and Fred Berlin. In the introductory essay that opens his book, "The Myth of the Child Molester" (which was written before he came to St. Luke's), Father Rossetti asserts that most people have pedophilic urges, including mothers, but are able to repress them. Like Peterson and Connors, Father Rossetti believes that

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there is no connection between homosexuality and pedophilia. He faults the Church for cultivating “a climate of repression and/or obsession,” which he says leads to deviant sexual behavior. See Lesley Payne, “Salt for Their Wounds,” *Catholic World Report*, February 1997, pp. 50–59 at <http://www.mosquiconet.com/~prewett/rcpriesttreatment.html>. If a reader is interested in seeing what homosexual priest and pederast Msgr. Alan J. Placa from the House of Affirmation looks like, he can turn to page 204 of Rossetti’s book *Slayer of the Soul—Child Abuse and the Catholic Church* (Mystic, Conn.: Twenty-Third Publications, 1991). Placa wrote the chapter, “Legal Aspects of the Sexual Abuse of Children.” In the meantime, Fr. Rossetti continues to advise the USCCB.

245 Tom Fox, “What they knew in 1985: 17 years ago, a report on clergy sex abuse warned U.S. bishops of trouble ahead,” *NCR*, 17 May 2002.

246 “Report not Scientifically Accurate,” *Zenit Daily Dispatch*, 2 February 2000. Zenit is an “International News Agency” based in Rome and owned by Innovative Media Inc., an affiliate of the Legionaries of Christ. It covers events in the Catholic Church worldwide including interviews of Vatican officials. It reports favorably on a number of different sects in the Catholic Church including Opus Dei and the Legionaries of Christ.

247 “New *Kansas City Star* Series Scored for Violating Privacy of Deceased Priests,” USCC Office of Communication, Washington, DC, 5 November 2000 at <http://www.nccbuscc.org/comm/archives/2000/00-268.htm>.

248 Ibid.

249 Ibid.

250 Ibid.

251 Shaughnessy.

## THE HOMOSEXUAL COLLECTIVE

### Chapter 12

#### **The Cardinal O’Connell and Cardinal Spellman Legacy An Open Secret**

An “open secret” is a secret hidden in plain sight.<sup>1</sup> The homosexual lives of Francis Cardinal Spellman of New York and William Cardinal O’Connell of Boston were just such a secret, and remained so even after their deaths. There are at least two reasons for this. One, because they lived in an era when most Americans had no reference point by which they could recognize, discern and

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label homosexual behavior in the life of *any* individual, much less in the life of two Catholic prelates of so great a stature. Secondly, because, with few exceptions, Spellman and O’Connell were surrounded by individuals who had no *wish* to know. The media and the police, for their part, kept their silence. The only group that *openly* discussed Spellman or O’Connell’s sexual exploits with young men, in and out of the clergy, were their homosexual contemporaries and they never “outed” either cardinal while the prelates were alive.

But why should this “open secret” trouble us now for Cardinals Spellman and O’Connell have been dead for many decades. And if indeed these prelates were active homosexuals in private life, of what importance is it in relation to their public lives? Further, as per the title of this chapter, how could a prelate’s perverse sexual appetites engender any kind of “legacy” at all, since it is supposed that homosexuals leave no heirs?

Let me begin by answering the last question first.

There are those who have claimed that since celibate clergy do not have natural heirs, power within the Church must be seized if one is to possess it. In the case of Cardinal Spellman and Cardinal O’Connell and other homosexual prelates named in this chapter, power was, in fact, handed down from above to other homosexual members of the Catholic clergy, not just for one but for multiple generations, with consequences beyond imagining.

The late Reverend John J. Geoghan, the notorious Bostonian pederast who was strangled in his prison cell in 2003 while serving a nine-to-ten year prison sentence for sexual molestation, and his equally notorious cohort, Father Paul Shanley, who is currently out on \$300,000 bail awaiting criminal trial on ten counts of child rape, are but two of the “consequences” of intergenerational homosexuality in the American hierarchy.

The following investigation begins with William Henry Cardinal O’Connell, one of two American cardinals of the pre-Spellman era for whom the question of living a possible double life as a homosexual has been publicly raised in recent years.<sup>2</sup> Cardinal O’Connell played a pivotal role in the early career of Cardinal Spellman and in the development of the Boston/ New York Homosexual/Pederast Axis that has dominated AmChurch for more than half a century.

### **The Life and Times of Cardinal O’Connell<sup>3</sup>**

The reign of William Henry Cardinal O’Connell, the fifth bishop, second

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archbishop and first cardinal of the Archdiocese of Boston, spanned 37 years and ushered in a new breed of CEO-hierarchy and a new era for the Church militant and triumphant.<sup>4</sup>

Born on December 8, 1859, in Lowell, Mass., William was the last of eleven children, six of whom were born in County Cavan, Ireland before their parents emigrated to Canada and then the United States in the early 1850s.<sup>5</sup> According to O'Connell's biographer James O'Toole, by the time young William arrived on the family scene, his father and older brothers had established themselves in the trades and had gained a certain degree of respectability and upward social mobility that translated into special luxuries for the youngest son.<sup>6</sup>

On September 22, 1865, William lost his father to cancer of the throat. O'Toole recalls that throughout his adult life, O'Connell rarely talked of his father for whom he had only childhood memories. He was, however, totally devoted to his mother who favored William above all her children—perhaps because he was her last. She was determined that young William would not end up working in the mills like his older brothers. O'Toole said that William received a heavy dose of “culture” from his doting mother that took the form of piano and organ lessons and to a large extent he became the center of his widowed mother's universe. One gets the impression of young William O'Connell as somewhat of a mama's boy—spoiled and selfwilled.

William served Mass at the local parish of St. Peter's along with his older brothers. By his teen years he believed he had a calling to the priesthood, although subsequent events in his life would question if the vocation to the religious life belonged to his mother rather than to him.<sup>7</sup>

The Archdiocese of Boston was headed by Bishop John Joseph Williams. The extraordinary, self-effacing and much beloved Bishop Williams, in these early years looked favorably upon William O'Connell. Following O'Connell's graduation from a public high school in 1876, Williams arranged for the 16-year-old lad to be enrolled at the Sulpician's minor seminary, St. Charles College in Ellicott City, Md.

The Society of Saint Sulpice had played a prominent role in the early history of the Archdiocese of Boston. It had given the archdiocese its first bishop in 1810, the great French missionary Father Jean Louis Anne Madelain Lefebvre de Cheverus. The Sulpicians were considered the finest teaching

order in the United States and they ran a tight ship in terms of academic standards, morals and discipline. Bishop Williams himself was a product of Sulpician training and education and he gave his blessings to the order's many undertakings in the Boston area.

Unfortunately, St. Charles did not agree with William O'Connell. The transition from a public coeducational school to a strict and highly disciplined environment must have represented something of a culture shock.

O'Toole painted a rather dim picture of the young man's two-year stint at the seminary attributing much of the young novice's unhappiness to the alien French culture of the Sulpicians that clashed with his warm (and pampered) Irish upbringing. But the heart of William's problems probably went much deeper—to the core of his being, one might say.

Although certainly bright enough academically, with a special life-long aptitude for languages, the husky and awkward William was somewhat of a social outcast at St. Charles. According to O'Toole, he was the butt of cruel and malicious jokes by his fellow classmates. The nature of these hurtful remarks touched upon the young man's personal effeminacy and his association with a small group dubbed "the Sewing Circle."<sup>8</sup> Although the term "sewing circle" was later absorbed into the homosexual lexicon as a coded reference to Hollywood and Broadway secret lesbian circles, in the late 1870s it referred to a "for-women-only association," that was characterized by effeminate and catty behavior.<sup>9</sup> The harassment reached a climax when someone posted an anonymous satirical poem about the Sewing Circle on the school bulletin board.<sup>10</sup> Long after William's premature departure from St. Charles for home, he never forgave the Sulpicians for their failure to bring the culprits involved in the incident to justice and when the opportunity came years later to avenge himself on the order, he was quick to take it up.

Even without the unkindness of his fellow classmates, if, in fact, young William did exhibit certain "unmanly" tendencies in his behavior and had formed "particular friendships," the Sulpicians themselves would have picked up on these undesirable traits and associations that were considered at the time to be causes for immediate dismissal from the novitiate. Any young man found in his room with another male, or who had formed particular friendships or was found in a sexually compromising situation with a fellow classmate was gone from the minor seminary the next day—no questions asked.

In the fall of 1879, when his classmates at St. Charles returned for the start of their third term, William was not among them. He had returned home to Lowell where he enrolled at the Jesuit-operated Boston College in the city's South End. Here William flourished. Academically, he excelled in both his classical and scholastic education and enjoyed some extracurricular activities as well. Socially, he had a reputation of being something of a "dapper Dan." His classmates recalled him as "the best-dressed man and the owner of the most luxuriant crop of side whiskers on the campus."<sup>11</sup> He was also an accomplished pianist.

Upon graduation in June 1881, he became part of the small elite core of American seminarians selected for advanced studies in Rome at the North American College that still operated under the auspices of the Sacred Congregation de Propaganda Fide. He arrived in Italy in October 1881—the beginning of a life-long love affair with Rome and all things Roman and with the pomp and circumstance that dominated higher ecclesiastical life in the Eternal City. His New England provincial outlook would soon be replaced by a more universal and cosmopolitan worldview of the Catholic Church and a deeper understanding of ecclesiastical politics especially the importance of having friends in high places.

William O'Connell was ordained a priest of the Archdiocese of Boston on June 8, 1884, at the Basilica of St. John Lateran. As was the case with all the candidates, no member of his family was present for the solemn occasion.

During these early years in Rome, William attracted the attention and good will of two of his upward-bound Roman professors, Monsignor Francesco Satolli, who later advanced to the Presidency of the Roman Curia's Pontifical Ecclesiastical Academy in 1888 and the Holy See's Apostolic Delegate to the United States in January 1893; and Rev. Antonio Agliardi, a future cardinal of the Church with membership on the Propaganda Fide that would vote on a coadjutor with the right of succession for the Archdiocese of Boston when Archbishop Williams fell gravely ill in 1906.<sup>12</sup>

The start of the 1885 New Year found O'Connell back in the States. Archbishop Williams assigned him as curate to the quiet rural parish of St. Joseph's in Medford under a traditional elderly priest, Father Richard Donnelly.<sup>13</sup> Two years later, O'Connell was transferred to the bustling urban and moderately prosperous parish of St. Joseph's at Boston's West End under Rev. William Byrne, the Vicar General for the archdiocese. Here at St.

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Joseph's, for the next seven years, the young, over-worked, and zealous junior curate gained seniority along with a praiseworthy reputation for excellence in oration, until the call came to return to Rome.<sup>14</sup>

One of the great sorrows of his life occurred on September 26, 1893, with the death of his mother, Brigid O'Connell, in her priest-son's arms. One year later, William had still not recovered from her death.<sup>15</sup>

According to O'Toole, it was during his term at St. Joseph's in the West End that O'Connell, now in his late 20s, was reported to have struck up a close friendship with a wealthy and influential physician seven years his senior by the name of Dr. William Dunn.

A Boston College and Harvard Medical School graduate with a private practice in the West End, Dunn was a well-established respectable bachelor in Boston's Irish "lace curtain" society and had close ties to members of Rome's Black Nobility.<sup>16</sup> He was also an active but well-closeted homosexual. When O'Connell returned to Rome in February 1896, Dunn followed him.

O'Connell's prestigious appointment as the Rector of the North American College at the tender age of only 36 came at the expense of Father Denis J. O'Connell, Cardinal Gibbons' golden boy. Denis O'Connell, the reader will recall, had resigned his position as Rector of the College in June 1885, when his attachment to the heresy of Americanism rendered him *persona non grata* under the papacy of Leo XIII.

For Father William O'Connell, the new position in Rome signaled the start of a remarkable ecclesial career that was to last for more than five decades.

What O'Connell lacked in pastoral experience in the formation and training of seminarians, some 70 in number, he more than made up with his management skills that set the American College on a firm financial foundation, and his natural ability to get a job done—and done well. In 1888, he was made a monsignor. His financial status was secure enough that he could send his \$1000 annual salary home to help his older sisters and brothers and their families.<sup>17</sup>

### **New Friends in High Places**

Socially, Father O'Connell's multi-lingual talents and ingratiating manner helped him to mingle effortlessly with Vatican officials and fellow clerics of many different nationalities as well as Roman high society that included

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Dunn's friends in the Italian aristocracy. O'Toole reported that on many occasions, O'Connell served as the official greeter for other wealthy and powerful Americans and Englishmen visiting in Rome including the well known American businessman Francis "Franz" Augustus MacNutt for whom O'Connell later obtained suitable papal honors.<sup>18</sup>

The rich MacNutt spent much of his early life traveling in England and on the Continent. When he was in his 20s, MacNutt befriended Oscar Wilde on a visit to England and secured some letters of reference from the playwright to friends in Oxford and London. But in the end, it was Rome, not England, that he fell in love with.<sup>19</sup>

After his conversion to Catholicism, MacNutt decided to enter the priesthood and was enrolled at the Accademia dei Nobili Ecclesiastici, the Vatican's school for training priests for diplomatic service, an honor that was usually reserved for the sons of the nobility. Here he met the upward bound Raphael Merry del Val and the young American seminarian, William O'Connell.

After taking minor orders, MacNutt discovered he had no vocation.<sup>20</sup>

His unheard of departure from the Accademia caused a small scandal.<sup>21</sup>

MacNutt eventually married, but he always maintained a residence in Rome and continued his association with del Val and O'Connell as well as powerful prelates like Cardinal Mariano Rampolla del Tindaro. In his autobiography, MacNutt noted that he favored Cardinal Rampolla over Cardinal Giuseppe Sarto in the 1903 papal conclave.<sup>22</sup> In 1905, MacNutt reportedly received a sentence of three months in prison (probably suspended) in connection with the sexual solicitation of a young matchboy at the public plaza of the railroad station.<sup>23</sup>

As many important contacts as O'Connell made in Rome, however, it is one of the unfortunate aspects of his life, that O'Connell had very few really intimate friends in Rome and in the States.

Monsignor (later Cardinal) Merry del Val was one of O'Connell's few close friends, said O'Toole, and the two men looked after each other's interests until the latter's death in 1930.<sup>24</sup>

Rafael Merry del Val y Zulueta, was born in London, England on October 10, 1865. He was six years younger than O'Connell. His distinguished father's ancestral roots went back to 17th century Ireland and England and later to Seville, Spain, and his beautiful mother was of Dutch, Scottish, and Spanish blood, the daughter of the founder of the famous banking firm of Zulueta and

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Company in London.<sup>25</sup>

In 1885, after the young del Val had graduated from the Jesuit College of St. Michel in Brussels and completed minor orders at Ushaw Seminary in England, he had planned on enrolling at Scots College in Rome. But a providential audience of the del Vals with Pope Leo XIII arranged by the Spanish Ambassador to the Holy See changed the course of Rafael's life. The Holy Father ordered his entrance into the Accademia dei Nobili Ecclesiastici and waived the requirement of noble birth.<sup>26</sup> After his ordination on December 30, 1888, he remained at the Accademia to complete his courses in theology and canon law at the Gregorian University. It was at this period in his life that del Val developed a special interest in the welfare of working-class boys from the slums of the Trastevere.

It was the tradition of the time that a spiritual director from the Accademia be assigned to the Pontifical Mastai School for the poor under the direction of the Christian Brothers. On January 25, 1889, del Val was formally assigned to the post by Lucido Maria Cardinal Parocchi of Bologna, the pope's vicar. Del Val said Mass, heard confessions and administered the rite of

Confirmation for the young boys and young men of the neighborhood.<sup>27</sup> In 1890, he established the Pius Association of the Sacred Heart of Jesus for the youth of the neighborhood and a recreational area for boys of all ages just outside the Porta Portese. Some of the neediest boys' families he aided with money to pay rent. For others he secured medical help or found them jobs.<sup>28</sup> In later life, the walls of his room would be filled with pictures of his family and of his boys of the Trastevere some of whom died in the Great War.

It was about the time that he began to minister to the boys of the Trastevere, that del Val met Msgr. William O'Connell at the American College and he soon began to visit O'Connell on a regular basis. The friendship grew through the years with each man aiding the other in the advancement of their ecclesial careers.

Del Val's ecclesiastical career was a meteoric one.

Following the death of Pope Leo XIII in 1903, del Val was chosen ProSecretary to oversee the election that would bring Giuseppe Sarto, Patriarch of Venice to the throne of Saint Peter as Pope Pius X. Even though del Val favored the election of Cardinal Rampolla, a fellow graduate of the Accademia, over Sarto, the new pontiff was impressed with the 38-year-old Spanish cleric. On November 9, 1903, Pope Pius X made del Val a cardinal and three days later appointed him his Secretary of State. Del Val took up

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residence in the Borgia Apartments of the Palazzi Pontifici in the Vatican resplendent with the magnificent 15th century frescoes of Bernardino Pinturicchio.<sup>29</sup>

Physically, del Val and O'Connell were a study in contrasts. O'Connell was large boned and burley and looked taller than his five foot eight frame. Del Val was also of medium height but delicate of frame and face and graceful and genteel in his carriage and mannerisms. On the other hand, both men saw themselves as cosmopolitans—men of the world. They were both multilingual and accomplished pianists and men of ambition. The two shared a number of common interests including a love of music especially Gregorian chant, travel and high culture including the theater and the arts. Ironically, both men were also the subject of controversy for much of their ecclesiastical careers and each was tainted with the charge of sodomitical practices during his lifetime. In the case of del Val, the particular charge was a singular reference made public in a March 1911 issue of the German scholarly literary journal *Nord und Sud*.<sup>30</sup>

The short article titled “The Homosexual Scandal at the Papal Court,” charged Cardinal Merry del Val with corresponding with his fellow sodomites who allegedly held homosexual orgies in del Val's Borgia apartments. The charge was made by a Mr. Patrick MacSweeney, said to hold an important post at the Vatican, who invited del Val to issue a writ of libel against the paper so he could produce his evidence against the cardinal. According to MacSweeney, by the time del Val informed the Irishman that he would not in any case respond to the charge against him, the statute of limitations had run out on his “evidence,” some 38 letters, making them worthless in court. The article ended with a final note that del Val had asked MacSweeney to destroy all letters bearing his signature that had been written to religious leaders.

The reference to the *Nord und Sud* article was contained in Charlotte Wolff's 1986 biography of Magnus Hirschfeld. Wolff admitted that she did not know if the charge was “more fiction than fact,” but she believed that so important a journal would not have published so libelous a story without some foundation for the charge against del Val.<sup>31</sup> If the story was true, then there would appear to have been a darker side to del Val's interest in the boys of the Trastevere.

### **O'Connell Appointed Bishop of Portland**

The year 1900 opened a new chapter in the life of Msgr. William O'Connell, now in his fifth year as the Rector of the American College.

That year, as the bitter winds of Pope Leo XIII's Apostolic letter *Testem Benevolentiae Nostrae* spread a chill over AmChurch, O'Connell found himself soaking up the summer sunshine as he accompanied his long-time intimate William Dunn on a hiking trip around Lake Como.

O'Connell received word that on August 5, 1900, the saintly James Augustine Healy, Bishop of Portland, Maine died, leaving the ethnically fractured diocese vacant for nine months. The Americanist bishops were reportedly intriguing among themselves to find a suitable "Progressive" to present to the Holy See as a successor to Healy.<sup>32</sup>

Then, in the fall of 1900, O'Connell's 16-year-old nephew James arrived at the doorstep of the American College seeking admittance as a novice.

James Percival Edward O'Connell was the only surviving son of O'Connell's older brother Matthew. James' twin brother, William, had died before his first birthday, and since there were no other brothers or sisters to enter religious life, the legacy of a vocation to the priesthood had fallen upon him.<sup>33</sup> Prior to his acceptance at the North American College, James briefly attended Holy Angels College, a minor seminary in Buffalo, N.Y., but found it wanting—or perhaps, in hindsight, it would be more appropriate to suggest that it was the seminary that found *him* wanting.<sup>34</sup>

On April 22, 1901, the Propaganda Fide announced its choice for the new Bishop of the Diocese of Portland. To the shock of the Americanists it was William O'Connell who had not even made it to their list of candidates for the office. And to make matters worse, it was clear that the Romanized O'Connell saw Portland as a stepping stone to a major see. Another battle in the long war for the American Church was underway.

O'Connell was consecrated Bishop of Portland on May 19, 1901, at the Lateran Basilica with his old friend Francesco Cardinal Satolli officiating. On July 2, he arrived in Boston and two days later was installed as the new Ordinary of Portland at the Cathedral of the Immaculate Conception. His nephew, James, who would give new meaning to his uncle's episcopal motto *Vigor in Arduis* (Strength in Difficulties), remained behind at the American College for another two terms before joining his uncle in Portland.<sup>35</sup>

O'Connell immediately established himself as a larger than life figure in Portland society. His grand manner insured high visibility and favorable public relations that enhanced his image as a man of importance among

Catholics and non-Catholics alike. O'Toole noted that the bishop's personal retinue was impressive enough—a valet, a housekeeper, a driver, an Italian singing-master for the Cathedral choir, and a string of Moro miniature black poodles.<sup>36</sup> He joined the best of the gentleman's clubs and entertained the best people including national personalities and religious leaders of all faiths. It was here in Portland that O'Connell began his life-long habit of taking long extended vacations that initially included trips to Florida and Europe. As a Church administrator, O'Connell was very competent. O'Toole characterized him as a man of action—a workaholic with a hyperactive agenda.<sup>37</sup> During his five short years in Portland, he used his well-honed organizational skills to centralize and streamline the diocesan administration bringing all essential parish, educational, financial and administrative matters under his direct control. He also managed to dramatically increase the diocese's annual Peter's Pence collection to support the special works of the Holy Father, thus insuring that Rome would not forget him, especially when one of the important sees such as New York or Boston fell vacant.<sup>38</sup> One of the lessons he had learned in Rome was to never underestimate the power of the purse.

Sometime in 1903, O'Connell learned that his nephew James intended to leave the American College in Rome in order to be nearer his uncle. James O'Connell transferred to the Grand Seminaire de Montreal founded by the French Sulpicians. According to O'Toole, O'Connell was footing the bill for his free spending nephew from funds siphoned off from diocesan accounts. After O'Connell ordained his nephew a sub-deacon in September 1905, James made his final transfer to the international seminary of the Collegium Canisianum at Innsbruck, Austria, operated by the Jesuits.<sup>39</sup>

Bishop O'Connell's concerns about his unstable nephew were somewhat allayed by the news that Archbishop John Williams in Boston had fallen seriously ill and he had asked Rome to assign him a coadjutor. William's choice of successor was Bishop Matthew Harkins of Providence, R.I. Harkins was a native of Massachusetts and Sulpician-trained like Williams. All the New England bishops as well as Cardinal Gibbons and his Americanist entourage went to bat for Harkins against the common enemy—Bishop William O'Connell.

Cardinal Merry del Val, now serving as Secretary of State under Pope Pius X, kept his American friend informed of the behind the scenes maneuvers by his Americanist opponents to secure the Archdiocese of Boston for one of their

own.

The battle for Boston, the third largest diocese in the United States, raged on for more than two years before the Propaganda Fide once again decided in O’Connell’s favor. On February 21, 1906, O’Connell was appointed coadjutor of the Archdiocese of Boston and he began to assume some of the day-to-day responsibilities as assistant to the ailing Williams.

In his installation speech on April 6 as coadjutor of Boston with the right of succession, O’Connell proclaimed, “Ecclesiastical power and authority are derived not from the votes of the clergy or the suffrages of Bishops, but solely from the Apostolic See,” an obvious rebuke of the Americanist-dominated U.S. hierarchy that had opposed his appointment.<sup>40</sup> He also made reference to the structure of the Church Militant with himself as general, his priests as humble soldiers, and the laity, as the militia that needed to be “regulated and protected.”<sup>41</sup> He warned against any who would break rank and disturb “the sacredness of order and harmony in this Diocese.”<sup>42</sup> Finally, he gave the marching order, “Procedamus in pacem” (Let us go forth in peace).<sup>43</sup>

It was during this interim period when he was serving as coadjutor that O’Connell ordained his nephew James to the priesthood. According to O’Toole, the ceremony took place in private in Lowell as his nephew was only 22 and the age for ordination was set at 24 years.<sup>44</sup> O’Connell then made his nephew-priest his personal secretary.

When the much-beloved Archbishop Williams died 18 months later, William O’Connell was consecrated Archbishop of Boston. He was not yet 50 years old. Four years later, on November 27, 1911, O’Connell realized his final ambition. He was made a cardinal of the Roman Catholic Church.

### **O’Connell in Boston—The Early Years**

The Boston that William O’Connell inherited although dominated by the Irish and Irish clergy, was also home to a wide range of other ethnic groups including Italian, Portuguese, Poles, Lithuanians, French, Germans, Syrians and Lebanese. All had their own parishes, their own priests brought over from the old country, their own customs and their own set of problems, yet they all shared in the universal life of the Church which made them one people—Roman Catholics. Liturgically speaking they were unified by the Latin Mass with sermons in their native tongue.

Unlike George Cardinal Mundelein in Chicago and other Americanist

prelates, Cardinal O’Connell did not attempt to homogenize the new immigrants into a single melting pot, but respected and appreciated their uniqueness and diversity, and gave the ethnic groups the opportunity to maintain their own religious and cultural practices in so far as they were willing to acknowledge his authority over them. In a city where anti-Catholic prejudice ran high, O’Connell instilled a certain pride in being Catholic and although he tended to favor the company of wealthier Irish “lace curtain” Catholics as they were called, to his credit, he never forgot the material and spiritual needs of Boston’s immigrant population.

According to O’Toole, O’Connell’s style of Episcopal leadership in Boston was similar in essentials to that which he had developed during his Portland years—only more so. He became the proverbial host to myriads of visiting political dignitaries and well-known social and artistic personalities. His hectic schedule was interrupted only by very long vacations to his summer home, the “Villa Santa Croce,” in Gloucester, to Europe and the Caribbean, a habit that earned him the nickname “Gangplank Bill.”<sup>45</sup> But O’Connell took it all in stride especially since the good-humored jibe served to enhance his carefully constructed public image as a manly man who worked hard and played hard, said O’Toole.<sup>46</sup>

Actually, the Boston cardinal expended a considerable amount of time and effort reinventing his public image. Father Patrick J. Waters from St. John’s Seminary was one of his ghostwriters who helped the cardinal with his speeches and articles.<sup>47</sup> As noted by O’Toole, O’Connell was so intent on refashioning his *persona* that in 1915, he wrote a series of letters that he predated to make it appear that they had been written between 1876–1900. The objective of this bound version of imaginary correspondence of O’Connell’s early years in Lowell was to bring his past life into line with his present exalted state.<sup>48</sup>

While Archbishop Williams had been content to live for more than 40 years in a room at the Cathedral of the Holy Cross rectory in Boston’s South End, such living quarters were beneath O’Connell, said O’Toole.<sup>49</sup>

The new Archbishop of Boston had plans drawn up for a magnificent Renaissance-styled *palazzo* in Brighton. Over the years, O’Connell relocated to progressively more upscale residence/offices until his palatial home was completed in 1926.<sup>50</sup>

Among O’Connell’s first efforts at establishing control of his archdiocesan



administration was the purchase of *The Pilot*, an independent paper begun by Bishop Benedict Fenwick that had served as the diocesan newspaper for almost 80 years.<sup>51</sup> Now the archdiocese had an official news organ over which O'Connell maintained strict editorial control and from which he was able to garner some financial profit. The archbishop made his nephew Father James O'Connell treasurer of *The Pilot* and appointed James' close friend Father David J. Toomey, editor.

Father Toomey, a graduate of the North American College, was ordained in Rome and had returned to Boston where he was initially assigned as curate to the Cathedral of the Holy Cross. When O'Connell got Boston, Toomey became a member of his elite inner circle at the Chancery. During his 37 years in Boston, Cardinal O'Connell established 210 new parishes, a remarkable accomplishment by any standard. He also took on the task of reorganizing and centralizing the archdiocesan bureaucracy that he inherited from Archbishop Williams. Unlike his predecessor, he made it clear that he was going to run a tight and close ship especially with regard to parish and church finances.

According to O'Toole, personal loyalty to O'Connell was the most important criterion for securing an appointment in the New Order.<sup>52</sup> O'Connell dispatched Archbishop Williams' top aides to local Boston parishes to clear away the dead wood and installed his own men in key Chancery positions. Father Michael Splaine, a graduate from the American College in Rome, assumed the duties of Chancellor, the archdiocese's principle administrator. O'Connell also created a new post for his nephew, that of Secretary to the Archbishop.

He also took the unprecedented step of naming himself Rector of the Cathedral of the Holy Cross. As documented by O'Toole, this gave O'Connell access to the church's huge financial resources that the cardinal used on any number of occasions as his personal bank account.<sup>53</sup> This act brought on O'Connell's head the life-long enmity of the former Rector of the Cathedral, Father John Mullen, who had adored Williams as much as he now hated O'Connell.<sup>54</sup>

### **Ethnic Cleansing at St. John's Seminary**

After gaining the upper hand on archdiocesan programs, policies and politics, O'Connell turned his attention to the restructuring and restaffing of St. John's Seminary in Brighton that heretofore had been under the direction of the

Sulpician Order. Unlike his predecessor, O’Connell harbored a deep-seated hatred of the Sulpicians whom he blamed for his humiliating experiences at St. Charles when he was a boy. These early resentments were lately fueled by the knowledge that Bishop Williams and his other former Sulpician cronies had opposed O’Connell’s election to Boston. Now O’Connell found himself in a position to wreak revenge on the order.

By the end of 1910, the Sulpicians were history at St. John’s.<sup>55</sup> O’Connell had an entirely new curriculum drawn-up for the seminary and restaffed it with a new faculty of Boston priests—Irish not French. Although enrollment at St. John’s continued to increase, it is questionable if the quality of seminary education ever came close to that provided by the Sulpician Order.<sup>56</sup>

O’Toole reported that in 1928, as a “final retaliation” against the Sulpicians, O’Connell “ordered the bodies in their graveyard on the seminary grounds disinterred and shipped back to their Maryland headquarters.”<sup>57</sup>

It appears, however, that the French priests had the last laugh. In 2004, the cardinal’s crypt bearing his remains was moved from the Chapel of the Blessed Virgin on the grounds of St. John’s Seminary to the Cathedral of the Holy Cross so as to permit the Archdiocese of Boston to sell off the parcel of property to help cover the multi-million dollar settlement it had reached with victims of clerical pederasts.<sup>58</sup>

Coincidentally, while O’Connell was busy attempting to rid St. John’s of the dreadful influences of “Jansenism, Gallicanism, and Frenchism,” that he alleged had infected the Sulpicians, he received a rude wake-up call of his own.<sup>59</sup>

When his successor to the Diocese of Portland, the Sulpician-trained Bishop Louis S. Walsh, a stickler for accurate accounting, began to review the finances of the diocese, he discovered that O’Connell had engaged in some “creative” bookkeeping and at least \$25,000 in diocesan funds were unaccounted for. Walsh found other evidence of financial misconduct by O’Connell including the transfer of the assets of two trust funds to his own account without listing them in the diocesan records and the removal of \$5000 in church offerings from the Cathedral parish before he left Portland.<sup>60</sup> Some diocesan financial records were missing including the diocesan cash book, which O’Connell reportedly took with him when he left Portland.

Officially, the matter was brought to a close when Walsh sent O'Connell a bill for the missing funds totaling \$25,576.00 in June of 1910 and shortly thereafter received payment in full.<sup>61</sup> Unofficially, the word spread rapidly among O'Connell's enemies within the American hierarchy that O'Connell, soon to be made a Prince of the Church, was not a man to be trusted, said O'Toole.<sup>62</sup>

Still, O'Connell was able to weather the storm of criticism without too much discomfort because he knew he had the support of Rome, and it was, after all, Rome and not AmChurch who placed him in the center of ecclesiastical power in the United States.

Theologically speaking, O'Connell rarely missed an opportunity to expound on the dangers of Modernism from the pulpit and he took the lead in opposing the formation of AmChurch's National Catholic Welfare Council.<sup>63</sup> He also favored the enforcement of the Comstock Law of 1873 restricting birth control information.<sup>64</sup> He was quick to support causes that were dear to the heart of Pope Pius X including the propagation of Gregorian Chant and he gave generously to aid the foreign missions. He also lavished expensive gifts on members of the Curia especially Cardinal Merry del Val, and he financed the latter's pet projects for the poor boys of the Trastevere.

It is unlikely that during these early years the idea that he might one day lose favor with Rome ever entered his mind—until the reality was well nigh upon him.

### **The Anatomy of an Early Clerical Scandal**

After O'Connell's arrival in Boston, he remained in contact with his old friend and wealthy sodomite Dr. William Dunn. We know this because Archbishop Diomedes Falconio, the Apostolic Delegate to the United States in Washington, D.C. received a letter dated March 13, 1909, from an anonymous priest complaining about Dunn's moral turpitude and the archbishop's continuing association with Dunn.<sup>65</sup> Also, the suave, elegantly moustached and coiffured Dr. Dunn had been a member of the Boston traveling party that went to Rome in December 1911, on the occasion of O'Connell's elevation to the cardinalate and he figured prominently in the official photograph taken to mark the event.<sup>66</sup>

O'Toole, who had access to the full text of the letter, has suggested that the anonymous priest-writer believed that "it was social climbing rather than sex

that attracted O'Connell to Dunn, who was well connected with the Italian nobility."<sup>67</sup> Subsequent events, however, in the lives of both men would suggest that it was probably *both* sex and well-placed connections that bonded their friendship.

Further, given the explosive nature of the charge, the anonymous priestwriter was most likely not the only person in the archdiocese who knew of or suspected Dunn's homosexual double life and who questioned the nature of O'Connell's relationship with Dunn. If so, it was only a matter of time before the potentially deadly rumors would reach the ears of O'Connell's enemies inside of the Boston Archdiocese and beyond.

Ironically, however, it was not a homosexual scandal that brought O'Connell's world crashing down upon his head, but rather the heterosexual misadventures of his nephew, Father James O'Connell and Father David Toomey.

Let's start with Father James O'Connell.

From 1906 to 1920, Father (later Monsignor) James O'Connell was one of the most important Chancery officials in the Archdiocese of Boston. According to O'Toole, the younger O'Connell was sensitive to the charges of nepotism and he deeply resented any references to "his Uncle."<sup>68</sup> He got along with the younger clergy as long as they didn't cross him, said O'Toole, but he treated the older priests in a "contemptuous manner."<sup>69</sup>

There was, however, one young priest that James treated especially shamefully.

His name was Father Francis Spellman. Cardinal O'Connell also detested the young man. Perhaps it was Spellman's mincing gait that reminded him of an effeminate homosexual that caused the elder O'Connell to hate him so. Or perhaps it was because O'Connell saw in the well-connected Romanized Spellman a future competitor in the ecclesiastical power game. It may have been both. All in all, the young and old O'Connell combined to make Spellman's life miserable. Spellman never forgot his humiliation at the hands of the cardinal and his arrogant nephew and he would take his revenge out on the elder O'Connell in later years.

In private life, O'Connell and his nephew shared the same residence and James handled much of his uncle's official business as well as his personal affairs. O'Connell put his nephew in charge of all major financial transactions of the archdiocese and James personally kept the Chancery's account

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books.<sup>70</sup> James also monitored the archdiocese's vast insurance programs, managed his uncle's personal investment portfolio, and made real estate purchases for his family members at the instruction of his uncle.<sup>71</sup> In addition to his regular salary as a priest, he also drew a salary as the treasurer of *The Pilot* where he began some "creative" bookkeeping of his own.

Unfortunately, Father James, did not have a vocation to the priesthood. This much was probably evident early in his seminary years. He also did not have a strong emotional constitution. What he did possess was good administrative talents and skills, but these apparently were not enough to see him through the difficult times.

In 1909, he suffered the second in a series of nervous breakdowns, his first having occurred shortly after he had joined his uncle in Boston. James did not go to Rome in 1911 to celebrate his uncle's elevation to the Cardinalate. Instead he took some vacation time to relax in private and ponder his future. When O'Connell returned to the United States, James' future was decided. O'Connell moved Father Splaine out of the Chancellor's office and installed his nephew as his new chief executive. He also made Father Toomey his personal chaplain and confessor and invited the young priest to move into his residence.

### **Leading Double Lives**

According to O'Toole, this pastoral scene of domestic tranquility began to unravel in the spring of 1912, when poor James fell desperately in love with a married woman, Frankie Johnson Wort. Mrs. Wort got a quickie divorce from Mr. Wort, and on April 8, 1913, she married James in a civil ceremony before a justice of the peace.<sup>72</sup>

At about the same time, a young woman with whom Father Toomey was having an affair turned around and sued him for breach of promise. Cardinal O'Connell sent his attorney Henry Cunningham to bail the priest out. The matter was eventually settled quietly out of court just in time for Toomey to join James and Frankie "Roe" on their secret delayed European honeymoon.<sup>73</sup>

When they returned to the United States "the Roes" set up housekeeping in Manhattan and the (automatically excommunicated) James O'Connell began his weekly commute to the Boston Chancery where he continued to act as a priest in good standing. O'Toole reported that in order for James to keep his wife in the lifestyle to which she was accustomed, the priest began to

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embezzle large amounts of money from various diocesan accounts to which he had access.<sup>74</sup>

In 1914, James O'Connell was made a monsignor and the local scuttlebutt was that he was on his way to becoming a bishop.

Things became more complicated when later in the spring of 1914, during a visit to the "Roe" home, Father Toomey met and fell in love with a young Catholic girl named Florence Marlow. Toomey took the name of Fossa. The couple got married—twice—once in a civil ceremony and again in a church wedding before a Catholic priest. Unlike Frankie, Florence was not aware that Toomey was a priest (now an excommunicated priest). Toomey told his wife he was a "secret agent" and he, like James, began to commute back and forth to the Boston Chancery on weekends.<sup>75</sup>

These frequent trips to New York and the fact that O'Connell had excused both priests from their normal clerical obligations opened up both men to criticism and malicious gossip. Rumors began to circulate that *IL Circolo* as their clique of young priests was known, was engaging in wild drinking parties and dissolute behavior at local establishments.<sup>76</sup>

Meanwhile, Father Mullen, the embittered ex-Rector of the Cathedral of the Holy Cross, kept the Apostolic Delegate in Washington, D.C. apprised of the scandalous goings on at the Boston Chancery.<sup>77</sup> Cardinal O'Connell was accused of not keeping his own house in order.

But it was not until four years later, that is, until October 1918, after Florence Fossa discovered her husband was a priest and an adulterer as well, that O'Connell and the Archdiocese of Boston were drawn into the fray.

Cardinal O'Connell managed to persuade Toomey's distraught wife not to go public with the affair. Henry Cunningham was called in once more to broker an out-of-court settlement with Mrs. Fossa for \$7,500.00.<sup>78</sup> She later sought and received an annulment of marriage. The self-excommunicated Toomey was removed as editor of *The Pilot* and quietly sent out to pasture.<sup>79</sup>

In deference to his Eminence and to avoid loss of revenue, the local newspapers killed the Toomey-Fossa story. But news of the Toomey scandal that involved gross violations of canon law as well as civil law and Cardinal O'Connell's role in the cover-up, went out on the clerical grapevine.

Auxiliary Bishop (later Cardinal) Patrick Hayes in New York reported that he had heard of the tempest brewing in Boston as early as 1917.<sup>80</sup>

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O'Connell's enemies smelled fresh blood. They sent their bloodhounds to track down the scent.

As if O'Connell did not have enough to worry about, in March 1918, William Dunn died and his relatives learned of his secret life as a homosexual. Dunn's heirs decided to legally challenge Dunn's will when they were informed that he had left his vast estate to go to a male "companion."<sup>81</sup>

As soon as officials at the Boston Chancery got wind that Dunn's heirs were prepared to have their attorneys introduce the deceased man's private letters in evidence, letters that might implicate Cardinal O'Connell in some sordid affair, they swung into action. The matter was ultimately settled out of court by the Archdiocese of Boston. Attorney Cunningham cut the deal, Dunn's relatives were paid off, and Dunn's private letters were destroyed.<sup>82</sup> Now Cardinal O'Connell was able to devote his full attention to "the problem."

### **Vatican Conducts Its Own Investigation**

In the spring of 1919, Pope Benedict XV, successor to Pope Pius X, ordered the Holy See's Apostolic Delegate to the U.S., Archbishop Giovanni Bonzano, to secure evidence and testimony in the case of Monsignor Father James O'Connell, aka, James Roe.<sup>83</sup>

According to O'Toole, private detectives hired by Church officials to investigate Father James O'Connell learned that the priest, dressed in civilian clothes, frequented a Boston North End restaurant that served as a hang-out for the Black Hand, an off-shoot of the Sicilian Mafia.<sup>84</sup> O'Toole does not ask the obvious question. Were James and/or his uncle-cardinal targets of blackmail by the Mob?<sup>85</sup>

In the meantime, advisors in the Boston Chancery informed Vatican officials that the infractions of church law and civil law by James O'Connell (and Toomey) were sufficiently grave to warrant the cardinal's removal from office.<sup>86</sup>

The situation became more serious for O'Connell because not only was there solid evidence of his nephew's infamous acts of which he had at least some knowledge, but he also was confronted with charges of his own moral turpitude.

There were three burning questions that immediately presented themselves in connection with the Father James O'Connell debacle.

First, *when* did the cardinal first learn of the illicit and/or criminal activities

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of his nephew-priest?

Second, *what* actions did Cardinal O'Connell personally take against the offender?

And finally, if he didn't take action against his nephew-priest, why not?

The answer to the first question remains a matter of debate.

According to O'Toole, O'Connell's archenemies, Father Michael Doody and Father John Mullen, successfully tracked down Toomey in New York in November 1919. They reported that Toomey told them that the cardinal knew all about James' activities "from the beginning."<sup>87</sup> Other sources more friendly to O'Connell said that the prelate did not know the lurid details of the affair until he met with Mrs. Fossa, Toomey's wife, in the fall of 1918.<sup>88</sup>

The answer to the second question is simple—nothing.

And why did Cardinal O'Connell do nothing? Why didn't he simply remove James from office and quietly obtain a writ of laicization from Rome for his nephew?

The ostensible reason given by Cardinal O'Connell was that he wanted to protect James' parents and the entire O'Connell clan from scandal. And there no doubt was some truth to this claim for O'Connell took a very paternalistic view toward his family and was always attentive to their needs, especially their financial needs.

The real reason for O'Connell's silence and inaction with regard to his wayward clerical sprites, however, was perhaps more complex and carried with it dark overtones of illicit sex as well as the theft and embezzlement of church funds.

Again, according to Fathers Doody and Mullen, the exiled Toomey told them that James O'Connell had "proofs of the cardinal's sexual affection for *men*."<sup>89</sup>

It is interesting that Mullen upon hearing Toomey's comments said that he had often heard about the cardinal's sexual preference for men, but he refused to believe the stories because they were so detestable.<sup>90</sup> Mullen's reaction rings true.

At the turn of the century, references to homosexuality were very rare in polite society. They were so rare, in fact, that court stenographers often misspelled the word, homosexual, and juries involved in sodomy cases had to be instructed as to what the terms "homosexual" and "sodomy" meant.<sup>91</sup> It is unlikely that the charges of same-sex behavior made against O'Connell were fabricated out of thin air. In early 20th century America, if a charge of

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sodomy was made against *any* cleric much less a cardinal, it was almost certainly true.

This is not to say that O'Connell thought of himself as a homosexual. He plainly did not. Homosexuals were effeminate and soft. They were "pansies" like "Franny" Spellman. O'Connell saw himself as the prototype of a man's man.

By the spring of 1920, the Holy See had completed its investigation of Father James O'Connell. The nervous but ever-resourceful Cardinal O'Connell was summoned to Rome.

There is no evidence that O'Connell's penchant for the "unnatural vice" came up for official discussion although Pope Benedict XV would have, in all likelihood, been discreetly advised about the charge of moral turpitude against the cardinal.

On May 4, 1920, Cardinal O'Connell met with the Holy Father and made the unfortunate error of lying to the pope by telling him the charges against his nephew were untrue. When the pope presented him with a copy of his nephew's marriage license and other documents, O'Connell was humiliated and shamed.<sup>92</sup>

Papers verifying James' excommunication were given to the cardinal and he was instructed to remove his nephew immediately as Chancellor of the Archdiocese of Boston. In fact, James did not leave the archdiocese until late November 1920.<sup>93</sup>

The only question that remained was what would Cardinal O'Connell's fate be?

The Americanist members of the hierarchy wanted him removed from office. The pope contemplated "kicking him upstairs," that is, giving O'Connell a job at the Vatican that would enable him to save face, but the Curia objected to the proposal.

Still, O'Connell was not without his supporters at home and in Rome. Cardinal Merry del Val urged him to buck up, take courage, and go on the offensive. Writing from Rome, Father Charles M. Driscoll informed Cardinal O'Connell that del Val had defended his old friend against "vile, dirty, unmanly stuff" that O'Connell's enemies had sent to the Curia as evidence against him.<sup>94</sup>

Pope Benedict XV died on January 22, 1922, before he could rule on O'Connell's fate, and it soon became clear that his successor, Pope Pius XI, was not of a mind to depose the cardinal.

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Thus, after the dust had settled, Cardinal O’Connell held on to Boston, but his authority and influence especially among his peers had been severely damaged. He never fully recovered from the effects of the dreadful scandals, but until his death on April 22, 1944, he managed to put on a good show. Bishop Richard Cushing, O’Connell’s successor, was present at the deathbed of the cardinal and later made this rather sad commentary on the prelate’s last days: “I always like to say a kind word for Cardinal O’Connell. He was a brilliant man, and he was always good to me. Nobody really understood him. I saw him at his best and at his worst—towards his death he was very lonely.”<sup>95</sup>

It is noteworthy that after James O’Connell and David Toomey left the Boston Archdiocese, O’Connell continued to surround himself with young clerics some of who were known to share the cardinal’s vice.

There was also a bizarre murder committed in the cardinal’s own household by one of his male staff, but O’Connell managed to keep the story quiet.<sup>96</sup>

In the spring of 1931, in celebration of the 50th anniversary of the cardinal’s graduation from Boston College, a Jesuit institution, in lieu of the traditional honorary doctorate, O’Connell was made “A Patron of the Liberal Arts.”<sup>97</sup>

The whole affair was so overtly ostentatious and patronizing that one graduating senior was reported to have remarked that the headlines for the event should have read: “Cardinal’s Buttocks Bandaged After Inspiring Ceremony.”<sup>98</sup> Without dwelling on the Freudian implications of the vulgar epithet, it will suffice to note that the quip was attributed to none other than Mr. John J. Wright.

In 1943, the same John Wright, now Father John Wright, was appointed Secretary to the aging Cardinal O’Connell. Twelve years later, Archbishop Richard Cushing made him an Auxiliary Bishop of Boston. The cosmopolitan Wright later became a key player in the Boston-Springfield-Worcester homosexual network that was closely linked to the New York homosexual network created by Francis Cardinal Spellman to whom we now turn our attention. We shall return to Bishop Wright later in the chapter.

### **The Rise of Father Francis Spellman**

Frank Spellman, the future Cardinal of New York, was born in Whitman, Mass. on May 4, 1889, the oldest of the Spellman brood of three boys and two girls. He was the proverbial “mama’s boy” with an intimate binding mother and a distant, critical father who appears to have strongly resented his

young son's studious and somewhat effete demeanor.<sup>99</sup>

Although relations between Frank and his father improved somewhat in later years, the young Spellman always retained a bitter taste in his mouth toward his father.

There were two stories about his father that Frank often recalled that demonstrate how deeply his father's acid, emasculating remarks cut into his son's psyche. Instead of fighting for his eldest son, he let the boy be dominated by his ambitious wife and doting maternal grandmother to whom Frank was also deeply attached.<sup>100</sup>

"Uncle Frank," as he was affectionately known to his family, told his niece Frances that in the summer of 1911, before he departed for the seminary in Rome, he left his job at his father's grocery store for a better paying one as a conductor for the Bay State Line Railroad. "Once, when I spent an extra dollar to get home faster on the train, Papa warned me, 'Don't do that again until your time is worth a dollar an hour—and I don't think it ever will be.'"<sup>101</sup>

Again, Spellman recalled another piece of caustic advice his father gave him—"Son always associate with people smarter than yourself, and that shouldn't be hard to do."<sup>102</sup>

In sharp contrast to the tension-filled relations with his father, young Frank adored his mother, to whom he bore a most uncanny physical and temperamental likeness. The Church was "the great interest of her life" and Nellie Conway Spellman made it her son's also.<sup>103</sup> She became the manager of his clerical career, his confidant, and the center of his life. As with many homosexuals, Spellman's relationship with his mother was unique to him and was not shared by his other siblings.<sup>104</sup> "To her Frank could do no wrong because he was a good priest," said Spellman's official biographer and long-time friend Father Robert I. Gannon, SJ.<sup>105</sup> In later life Spellman's letters from Rome and elsewhere were usually addressed to his mother alone.

Frank Spellman attended Dyer School for eight years and then went on to Whitman High School. He was always a mediocre student, but he did develop a special aptitude for languages and he enjoyed extracurricular activities including baseball and photography. Unlike his brother Martin and sister Marian, his grades were such that he never brought home his report card for his parents to sign—he signed it himself.<sup>106</sup> He was a clever boy.

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After graduation from Whitman High, Frank chose the Jesuit-run Fordham University in New York over Notre Dame. Academics took a second seat to his emerging interests in writing and drama. He enjoyed the spotlight and costumes and the role playing—a talent that would be of great value later in life when the world became his stage. Like the young William O’Connell, Frank’s classmates remember him as one of the most fastidious dressers in the class.<sup>107</sup>

It was at Fordham that Frank made his final decision to become a priest. His former tutor in Greek, Father Augustine F. Hickey, often talked of life at the North American College where wealthy American Catholics sent their sons to be formed and trained for the priesthood. Frank was not particularly bright. Nor was he demonstrably pious or religious, but as the main requirement for admission in those days was strictly financial, the fall of 1911 found the young Spellman on the doorsteps of the North American College in Rome—the stepping stone to power in the American Church.<sup>108</sup>

Even at this early age, Frank Spellman was an excellent reader of men, and once in Rome he was quick to pick up on the ground rules of the ecclesiastic power game. He observed that there were archbishops and cardinals of the Church who lived like the Renaissance popes of old with splendid villas and servants and who “moved among the rich and powerful as marked men of privilege.”<sup>109</sup> He wanted these things for himself. He learned that for priests with driving ambition, it was not *what* you knew but *who* you knew that propelled you up the ladder of success in the hierarchical Church and he acted accordingly over the next five years until his ordination and return to the Archdiocese of Boston.

Life at the North American College at the opening of the 20th century was a no-frills affair and seminary life was strictly regulated. Frank, who had a penchant for bending the rules, chafed under the stern Rector Thomas F. Kennedy and Vice Rector Father Charles A. O’Hern, neither of whom were impressed by Frank’s scholarship or his behavior. Recognizing Frank’s resentment of legitimate authority and his raw ambition, Kennedy and O’Hern made sure that Frank Spellman was kept in his place and never given any important position at the College.<sup>110</sup> Seminarians were not permitted to travel alone in priestly garb, but Frank still managed to do so.<sup>111</sup> When the roll was posted for early ordination, Frank’s name was not on it.<sup>112</sup>

It is also possible that Kennedy and O’Hern might have seen in Spellman’s

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effeminate demeanor and anti-authoritarianism a harbinger of dangerous same-sex passions. Supposedly, Europeans as a whole took a more tolerant view of homosexual behavior including clerical pederasty providing such affairs were carried out with due discretion and avoided public scandal, but it is unlikely that Spellman's American-born superiors shared these sentiments.

In 1914, the same year his beloved Grandmother Conway died, Frank, now a third year student at the seminary became gravely ill. Rector Kennedy took the occasion to suggest to Spellman that he leave the College permanently, and presumably abandon his vocation to the priesthood. Apparently Kennedy did not believe that Frank Spellman had a true calling to the religious life. He gave Frank a deadline of January 1, 1915, to get well or get out. Frank Spellman got well with the help of his friends and he toughed it out.<sup>113</sup>

At this point in his career, Spellman had already gained the protection and sponsorship of certain young Roman clerics known to be favored for advancement in the Church, men like Domenico Tardini, a future cardinal and Secretary of State, and Francesco Borgongini-Duca, one of Frank's professors at the College who became the Apostolic Nuncio to Italy, a cardinal and member of the Roman Curia.<sup>114</sup>

Spellman's ordination to the priesthood took place on May 14, 1916, in the Church of St. Apollinaris in Rome. He was 27 years old.

### **Fireworks in Boston**

Rather than remain at the College for additional studies under Kennedy and O'Hern, Father Spellman decided to take his chances with his Ordinary, William Cardinal O'Connell of Boston. Shortly after his return to the States, Spellman said his first Solemn Mass at the Church of the Holy Ghost in Whitman on July 23, 1916.<sup>115</sup>

O'Connell, like Spellman's superiors in Rome, seemed to sense the young priest's rebellious nature, and he decided to teach him a lesson in humility by shipping him off to St. Clement's Home for old ladies in Boston and then to Church of All Saints in Roxbury.<sup>116</sup> Unlike Rome, this time there were no clerical skirts behind which Spellman could hide. However, he continued to keep his friend Monsignor Borgongini-Duca apprised of the trials and tribulations he suffered under O'Connell.

At home, his sole confidant and solace was his mother.

Shortly after the United States declared war on Germany on April 6, 1917,

Spellman received O'Connell's permission to become a military chaplain to the U.S. Armed Forces with the stipulation that he enlist with the Navy. Spellman went to Washington, D.C. for his interview for the post of chaplain, but the Naval Recruiting Officer turned him down. Spellman had already received two exemptions, one for his height and another for his poor eyesight, so what was the problem?<sup>117</sup>

According to Spellman, who had already ordered his uniform, the head chaplain for the Navy was an anti-Catholic bigot who baited the priest into losing his temper during the interview.<sup>118</sup> The Naval chaplain ruled against Spellman as being "temperamentally unfit for the Navy."<sup>119</sup> At the time, no one questioned the young priest's version of the story, but there may be reason to do so today.

By 1917, homosexuality in the U.S. Armed Services, most especially the Navy, had become a major problem at military training stations and port cities on the East and West Coast.<sup>120</sup> The possibility that young Spellman may have been rejected as "temperamentally unfit" on the basis of his effeminate gait and demeanor by the Navy chaplain offers an alternative version to that given by Spellman and his biographer, Fr. Gannon.

Although Spellman was later accepted as an Army chaplain, in the end O'Connell changed his mind about releasing the priest and instead assigned him as a staff writer to *The Pilot*, the diocesan newspaper.<sup>121</sup> In his spare time, Spellman began to translate two religious texts by Monsignor Borgongini-Duca into English. The texts were subsequently published by Macmillan and Company.<sup>122</sup> Naturally Borgongini-Duca was favorably impressed, as was Archbishop Giovanni Bonzano, the Apostolic Delegate to the U.S.

Spellman became his own publicist. In 1920, after the terrible Toomey and James O'Connell scandals, Cardinal O'Connell's relations with Spellman steadily deteriorated. The cardinal suspected that the priest had aided his enemies in securing evidence against James for the Holy See. Now instead of referring to Spellman as "that little popinjay," he called him, "the fat little liar."<sup>123</sup>

The next position O'Connell assigned to Spellman was assistant to the Chancery (not Assistant Chancellor as is sometimes reported). Spellman went to live at the Chancery where his roommate was none other than Fr. Richard Cushing. Then, without any explanation, O'Connell reassigned Spellman to

keep company with the Chancery's Archives. And here, among the historic ruins of the Archdiocese of Boston, Spellman languished until that fateful day when he received word that he was to be part of the Boston delegation to Rome to celebrate the Jubilee Year of 1925. The ever-sympathetic Borgongini-Duca was at the train station to greet his protégé when he arrived in Rome. If it lay in his power, Spellman would not be returning to Boston.

### **A New Life in Rome**

It was part talent, part pull and part luck that helped Spellman secure a position in the Vatican Secretariat of State in November 1925—the first American so honored.

Spellman's formal title, Attaché in the First Section of the Secretariat of State, was impressive, but his actual function initially was to oversee the Playground Project of the Knights of Columbus in Rome that had become a thorn in the side of the Holy See and a constant headache for Monsignor Borgongini-Duca, now Secretary for the Congregation for Extraordinary Affairs in the Curia.<sup>124</sup>

Pope Pius XI had inherited the Knights of Columbus program designed to provide play areas for Rome's needy children from his predecessor. The wealthy New Haven Connecticut executive Edward L. Hearn was selected to oversee the project for the Knights and Monsignor Borgongini-Duca was appointed by Pius XI to look after the Holy See's interests in the matter. Unfortunately the secular and ecumenical vision the Knights had for their project clashed with the Church's view of what constitutes a suitable recreational area for children, that is, for Catholic children. Spellman, who knew both Hearn and Borgongini-Duca, was chosen to mediate the differences between the two men and to direct the Knights' program.<sup>125</sup> It was a menial job, but it kept him in Rome and out of O'Connell's clutches. It also opened up many doors of opportunity for the ambitious young priest to serve the most powerful group of prelates in the Church—the Roman Curia.

In these early years, Hearn, a Knight of the Grand Cross and Commissioner to Italy of the Knights of Columbus, introduced Spellman to his many wealthy friends and influential contacts in Rome. It was also through the Knights' project that Spellman met the influential architect, engineer and financier Count Enrico Galeazzi who designed the playground for the Knights. The two men became good friends.

Nicholas and Genevieve Brady were among the fabulously rich Americans who wintered in Rome. Father Frank became a regular visitor to their gardened estate, Casa del Sole on the Janiculum Hill overlooking St. Peter's Basilica, and later served as their private chaplain.<sup>126</sup> The Bradys were financially indulgent with Spellman and he in turn was overly solicitous to Mrs. Brady, even though in later years, after she cut him out of her will for \$100,000, he remarked petulantly that he never really liked her.<sup>127</sup>

For his residence and base of operation, Spellman chose the Hotel Minerva that was within walking distance of the Vatican. Unlike his old quarters at the American College, the new location promised him maximum privacy and maximum freedom.

### **Pacelli's Pet**

The historic first meeting between Monsignor Spellman, the future Cardinal of New York, and Bishop (soon to be Cardinal) Eugenio Maria Giuseppe Giovanni Pacelli, Apostolic Nuncio to Germany and the future Pope Pius XII, took place in Berlin in 1927. Spellman was traveling in the company of Monsignor Giuseppe Pizzardo, one of Pacelli's closest friends. Pacelli, now 50-years-old, had been groomed from birth for the papacy. Spellman knew instinctively that here was a man worthy of his attention. Pacelli found the young American "refreshing."<sup>128</sup> Spelly made him laugh and relax. It was a whirlwind friendship.

Only two months after Pacelli had returned to Rome and received the red hat in a secret consistory held on December 16, 1929, Pope Pius XI made him Secretary of State. Pacelli's career was on the move and so was that of Spellman whom Roman prelates in the know now referred to as "Pacelli's pet."

In the spring of 1930, the newly consecrated Cardinal Pacelli took off with Spellman for a much needed vacation to the Institute Stella Maris in Switzerland operated by the Sisters of the Holy Cross of Menzingen. It was at the Swiss retreat house that Spellman first met the beautiful German nun Sister Pascalina, who was to become Cardinal Pacelli's housekeepercompanion at the Vatican.

Sister Pascalina was Spellman's only rival for Pacelli's affections. After an initial rocky relationship marked by petty jealousies and suspicions, the nun resented "his sugary ways and drooling over Pacelli," the two strongwilled



personalities came to trust and depend on one another.<sup>129</sup> Their bond of friendship based on their mutual affection for Pacelli never wavered even after the pontiff's death in 1958.

During these idyllic years in Rome, Spellman wrote in his diary:

The memories of the days and weeks in various years that I was permitted to be the sole companion of Cardinal Pacelli on the journey which his Eminence was accustomed to make during vacation periods, that were supposed to be vacations, but which were in fact weeks of work and retreat, will remain engraven in my mind as long as life endures. His thoughtfulness and benevolence were supreme.<sup>130</sup>

This diary entry like much of Spellman's recorded reminiscences, including his letters to his mother from Rome, were written for posterity, that is, for others to read and be edified after his death. The truth is that Spellman was not Pacelli's sole companion on these trips. Once Pacelli had Sr. Pascalina safely ensconced in the Vatican, she traveled regularly with the two men on their vacations. The arrangement was a closely guarded secret.<sup>131</sup>

So it was that Pascalina and Spellman, together with Count Galeazzi who Spellman introduced to Pacelli, Pacelli's sister Elizabetta, his nephews, Carlo, Marcantonio and Giulio Pacelli, and his German secretary, Rev. Robert Leiber, SJ, formed the inner core of Pacelli's intimate circle that remained closed to all others for his lifetime.

With Pacelli as Secretary of State, Spellman's duties as playground director took a backseat to his new responsibilities at the Secretariat. He was given the assignment of translating important documents of the Holy See into English. All visiting prelates from the United States had some contact with the American monsignor during their stay in Rome.

Of his intimate affairs we know nothing. If young Spellman indulged in same-sex activities at afternoon "teaparties" held by his "sponsors," he did so discreetly in keeping with the Roman motto: *Si non caste, saltem caute, Si non caste, saltem castel*.<sup>132</sup>

In the summer of 1931, Spellman gained world-wide attention when he smuggled out of Italy via Switzerland, Pope Pius XI's anti-Fascist encyclical *Non Abbiamo Bisogno* On Catholic Action in Italy. The encyclical signed by Pius XI on June 29, 1931, was released by Spellman in Paris to the world press.<sup>133</sup> News of the encyclical that defended the Church, clergy, family and

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Catholic Action groups and Catholic youth groups and sodalities against encroachment by the “pagan” Fascist State, made the front pages of every American newspaper. Monsignor Francis Spellman was famous.<sup>134</sup>

### **Bishop Spellman Returns to Boston**

On September 8, 1932, Francis Spellman was ordained Auxiliary Bishop of Boston at Saint Peter’s Basilica with Cardinal Pacelli as principle consecrator assisted by Archbishop Giuseppe Pizzardo and Archbishop Francesco Borgongini-Duca. Spellman wore the vestments that Cardinal Pacelli had worn when he was consecrated archbishop in 1917. His brothers Martin and John were in attendance at the solemn ceremony along with the entire diplomatic corps, and many prelates, seminarians and wealthy Catholics, but Spellman’s mother was too ill to travel to Rome.

Pope Pius XI determined that Spellman be granted the right of succession to the Archdiocese of Boston upon the death of Cardinal O’Connell. A splendid reception followed in the Borgia Apartments once the residence of Cardinal Merry del Val, O’Connell’s dearest friend. It was a day filled with ironies.

Three weeks later, on September 27, following an ocean liner voyage from Gibraltar to Cannes, Spellman set sail for home. His Ordinary, Cardinal O’Connell, had prepared a frigid reception for his new auxiliary.

Spellman was told to report to St. John’s Seminary until a parish position opened up. Shortly thereafter, Spellman was sent to Sacred Heart Parish in suburban Newton Center in spite of the fact that Spellman had written O’Connell that he wanted the wealthier Sacred Heart Parish in Roslindale or, more likely, because of it.

O’Connell’s final insult against Spellman was delivered on July 28, 1935, when he failed to show up at the funeral of Spellman’s beloved mother, Nellie Conway Spellman. Spellman never forgave O’Connell this trespass against one of the few people in the world he really ever loved. William Spellman lived well into his 90s, long enough to see his eldest son become one of the most powerful Catholic prelates in the world.

Any doubts with regard to the importance of his son Frank in the eyes of the Vatican that William Spellman might have harbored were quickly dispelled when Cardinal Pacelli, the Holy See’s Secretary of State, came to the United States for a four-week visit in October 1936.

The cardinal’s immediate entourage included Spellman’s devoted friends

Sister Pascalina and Count Galeazzi. The threesome drew up the cardinal-diplomat's social agenda that was used to disguise the real reason for Pacelli's visit to the United States, a secret meeting with President Roosevelt at Hyde Park, N.Y. to resolve several pressing political and diplomatic issues. First, came the matter of appointing an American ambassador to the Vatican. Second, the silencing of Father Charles Coughlin, the famous "Radio Priest" of the shrine of the Little Flower Church in Royal Oak, Mich., one of Roosevelt's most vocal and effective critics. Subsequent events suggest that the issue of Vatican-Soviet relations was also discussed. Bishop Spellman had already met with the President at Hyde Park on September 28 to lay the groundwork for Pacelli's diplomatic mission.

Spellman's public itinerary for Pacelli included visits to Inisfada, the Brady's sumptuous estate on Long Island, and Boston, Philadelphia, Baltimore, Washington, D.C., South Bend, Cleveland, Chicago, St. Paul, Cincinnati, Detroit, San Francisco, Los Angeles, and St. Louis. Patrick Cardinal Hayes of New York was left out in the cold.

While in Boston, Pacelli's entourage visited Auxiliary Bishop Spellman's beautiful palatial residence in Whitman. Sr. Pascalina wondered where the money came from to build such an edifice. Once inside, the nun wandered to the first floor bathroom that Spellman had designed himself. It was done in Venetian black marble with lilac fixtures and ceiling-to-floor mirrors throughout. Pascalina asked Spellman the meaning of it all, and when she received no reply from him, she wagged her finger at him and said, "Naughty, naughty, Bishop Spellman!" The nun did not know how close she had come to the truth.<sup>135</sup>

By the time Pacelli left for Rome in early November, the problem of Father Charles Coughlin had been resolved to President Roosevelt's satisfaction. The "Radio Priest" quit the airways on November 8 and returned to his life as a pastor.<sup>136</sup> The question of the U.S. formal representation at the Holy See remained open. And Bishop Francis J. Spellman had become a household name.

### **The Battle for the Archdiocese of New York**

On September 4, 1938, Cardinal Hayes, the "Cardinal of Charity" and the bane of the Anti-Life Establishment died. Bishop Stephen J. Donahue, Hayes' choice to succeed him, was appointed as interim administrator and his name was submitted to Rome for confirmation. Other leading contenders for

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New York were Archbishop Edward Mooney of Detroit, and John T. McNicholas, the Irish-born Dominican Archbishop of Cincinnati. McNicholas was believed to be Pope Pius XI's choice to fill the vacancy left by Cardinal Hayes' death. Although the Holy Father was holding Spellman for Boston, Spellman notified his influential friends in Rome including Cardinal Pacelli and Count Galeazzi that he was interested in New York and left the matter in their capable hands.

Then, just when it appeared that Pope Pius XI had settled upon McNicholas for New York, the unthinkable happened. The Holy Father died on February 10, 1939. In the shortest conclave in history, Eugenio Cardinal Pacelli was elected pope on March 2, 1939. He took the name Pius XII in honor of his predecessor.<sup>137</sup>

On April 15, 1939, Bishop Spellman was appointed Archbishop of New York. With that office came the position Military Vicar of the U.S. Armed Forces. Spellman was 50-years-old.

### **Corporation Sole of "The Powerhouse"**

The management of a huge American archdiocese like New York was and is a colossal undertaking.<sup>138</sup> From an administrative and financial viewpoint Spellman was up to the task. Cardinal Hayes, who doled out hundreds of thousands of dollars from the Chancery to assist the needy of New York City during the Great Depression, left his successor a debt of \$28 million. Rome was known to be critical of Hayes's lax fiscal policies and the fact that the old cardinal didn't know enough bankers. Spellman never had to suffer that charge.

From May 23, 1939, until his death on December 2, 1967, Archbishop Spellman lived and worked in the five story Gothic mansion on 50th Street and Madison Avenue behind St. Patrick's Cathedral. His private apartments were located on the second floor and his private chapel where he said daily Mass was on the third floor. "The Powerhouse," as it came to be called, was Spellman's main base of operation and through its portals passed many of the world's most prominent prelates, heads of government, politicians, artists and entertainers, intellectuals, secret agents, media and public relations personnel and financiers. No other American prelate held as much power, political and ecclesiastical on the national and international scene as Spellman. To politicians in the United States, Spellman was the Catholic Church.

Spellman's manner of administration combined the best elements of Roman and American organizational concepts. He was a workaholic, a man in perpetual motion, who demanded absolute loyalty and competence from his staff. He placed his two live-in priest/secretaries on call 24-hours a day. They became his official and personal gatekeepers at the Chancery and assisted the archbishop in a variety of tasks from speech writing to assistance with religious services at the adjacent bustling St. Patrick's Cathedral in the heart of downtown Manhattan. The New York Chancery became a magnet for ambition-driven young priests and a springboard for many an ecclesial career.

Spellman inherited his father's aptitude for sound business management. He also took his father's advice and surrounded himself with capable people like John Coleman, "The Pope of Wall Street," who became his chief investment advisor, and the influential international Jewish powerbroker, Bernard Baruch.<sup>139</sup>

Spellman used a system of centralized financial management to get the archdiocese on a solid financial footing and then turned around and applied the same successful formula to bring financial stability to the 400 parishes in the archdiocese.<sup>140</sup> Next, Spellman embarked on an on-going billion dollar archdiocesan building program that included the construction of new Catholic schools and seminaries, hospitals and medical facilities, orphanages, and churches.

As a fundraiser Spellman was unsurpassed. Among the New York Archdiocese's best known quasi political/charitable affairs was the annual Alfred E. Smith Memorial Dinner where Republicans and Democrats fell over themselves vying for the best seat in the house, i.e., a seat on the dais next to the Archbishop of New York. As a priest/politician, Spellman played a major role in Tammany Hall politics and his political and diplomatic skills that he put at the service of Democratic President Franklin D. Roosevelt were the stuff of which legends are made. Even after Roosevelt's death, the fervently anti-Communist prelate continued to play an active part in American foreign policies especially post-war Italy and later in Latin and South America and Southeast Asia most especially Vietnam.

During his 28 years as the head of one of the world's richest diocese, Spellman also accumulated a sizable personal fortune. Wealthy dowagers, some of whom Spellman personally courted, left the archbishop hundreds of thousands of dollars.

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Another source of Spellman's wealth was the coffers of the American Association of the Knights of Malta. Spellman's Machiavellian intrigues precipitated a major crisis for the Order in the United States and in Rome.

### **The Order of Malta Scandal**

The Sovereign Military Hospitaller Order of St. John, of Jerusalem, of Rhodes and of Malta, known today simply as the Order of Malta, had its beginnings as a 12th century military lay order of the Catholic Church created to protect Christian religious and pilgrims in the Holy Land. Although the Order lost its territory more than 200 years ago, it still is recognized under international law as a sovereign and autonomous state by all countries including the Vatican and is considered one of the most elite and powerful fraternities in the world. The current world headquarters for the Order is the Magistral Palace in Rome. Its governing body consists of a Grand Master and the heads of the Order's National Associations

The ancient European tradition mandated that members of the Order of Malta be of noble birth, but that qualification has been modified in modern times by opening up membership to Catholics of distinction and wealth and in some cases, non-Catholics of social or political prominence.<sup>141</sup> Changed also is the nature of the Order's charitable works that includes humanitarian relief in times of war or natural disaster and special facilities for the handicapped and infirmed.<sup>142</sup> These worthy actions represent the Order's public face.

The American Association of the Order of Malta was founded between 1926 and 1927 by a group of wealthy and influential members of the Knights of Columbus including Edward L. Hearn, Nicholas F. Brady, and John J. Raskob. Patrick Cardinal Hayes of New York was the Association's spiritual advisor and guide.

In the mid-1920s, when Spellman served as the liaison between the Holy See and the Knights of Columbus on the Rome Playground Project, he had met Hearn, Brady and Raskob as well as other rich and powerful members of the American Association.

When Cardinal Hayes died in 1938, Archbishop Spellman became the ecclesiastical head of the Order. His title was Bailiff Grand Cross of the Order of Malta, but it apparently was not impressive enough. In 1941, he created a special title for himself, "Grand Protector" of the American Association even though the title of "Protector," (much less "Grand

Protector”) had been traditionally reserved for a reigning prince. He also purchased the papal title of marquis for Mr. McDonald the President of the American Association. The new title gave the impression that McDonald was now Grand Master of the Order in America.

Whereas the founders of the American Association had set the initiation fee at \$1000, Spellman thought the amount too low, and hiked it to \$50,000 for starters with some knights paying as much as \$200,000 for their knighthood not counting the contributions that were expected to kick in after the initial contribution. Spellman also hosted an annual banquet at New York City’s Waldorf Astoria Hotel to raise charitable contributions for the Hospital of the Child Jesus in Rome. The invited guests were expected to add no less than \$1000 each when Spellman got around to passing the plate.

To meet the U.S. Internal Revenue Service’s requirements for taxdeductibility for non-profit corporations, the American Association designated the Hospital of the Child Jesus administered by Pacelli and Spellman’s old friend Cardinal Pizzardo as the sole recipient of the American Association’s charity. The American Association sent an annual contribution of \$50,000 a year to the national office in Rome but it did not support any of the Order’s international humanitarian projects.

For all practical purposes the American Association acted as an autonomous entity with little direct communication with Rome. This odd arrangement suited Spellman well.

Unknown to the Order’s Grand Master, Ludovico Chigi Albani della Rovere, who wondered why so few American knights ever paid a visit to the Magistral Palace when in Rome, Spellman had told the American members that they should avoid visiting the Order’s headquarters as Prince Chigi was too decrepit to entertain guests. Spellman also ordered the mailing clerk at the national office not to send any of the Order’s publications to its U.S. members.

Meanwhile, back in Rome, Prince Chigi and other Order officials were in the throes for a full-pitched battle with the Holy See over a dispute with the Congregation for Religious to pay much attention to what was happening in the States.

There had always been a certain degree of tension between the Vatican and the Order of Malta caused by the dual character of the association as both a sovereign state and as a religious order of the Roman Catholic Church. So the  
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current disagreement, at least in the beginning, was not that unusual.

The crux of the problem was Pope Pius XII's appointment of Nicola Cardinal Canali as the Vatican's chief minister of finance, a position that had previously been incorporated into the general duties of the Secretary of State. The appointment was a political one. Canali, the former private secretary of the deceased Cardinal Merry del Val, had played an important role in the election of Eugenio Cardinal Pacelli to the Chair of Saint Peter. Canali and Spellman shared a number of mutual friends among the Curial hierarchy including Giuseppe Cardinal Pizzardo who coincidentally was the key administrator of Rome's Hospital of the Child Jesus that had been selected as the exclusive benefactor of the American Association.

In 1948, the position of the Grand Priority of Rome of the Order of Malta fell open. Prince Chigi did not favor the election of Canali, thus his name was placed third on the list of candidates submitted to the Holy Father. To Chigi's dismay, Pius XII selected Canali for the office. One year later, the pontiff also made Canali Grand Master of the Holy Sepulcher, one of the most illustrious titles in all Christendom.

Up until his new appointment, Cardinal Canali did not appear to be overly interested in the activities of the Order even though he was a professed member. Now it seemed he had developed an overnight interest in all matters related to the Order, especially its finances. The only question that remained was how to best bring the Order under the Church's, that is, Canali's control.

In early 1951, as Canali was planning his next move, a visiting knight to the Magistral Palace who had recently returned from the U.S., informed Prince Chigi and Order officials of the millions of dollars in huge membership fees and charitable contributions that Spellman had collected as the "Grand Protector" of the American Association. Order officials were astounded at the news and decided to conduct their own investigation that confirmed all that their visitor had told them. A tour of the Hospital of the Child Jesus revealed that the medical facility did not appear to have benefited to any noticeable degree from the American Association's largesse. So where were the millions of dollars in contributions going if not into the pocket of Cardinal Spellman and his friends in Rome, specifically Cardinals Pizzardo and Canali?

Prince Chigi decided to take direct action against the American Association and Spellman. He sent a letter to the cardinal informing him that he was to change the name American Chapter back to the original American

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Association of the Order of Malta. He then told Spellman to inform Mr. McDonald he was President not Grand Master of the American Association. Further, Chigi informed Spellman that the Order had decided to register with the IRS as a tax-deductible charity and it would be holding its own fund-raisers for the Order in the United States. Additional letters followed in which Chigi demanded a full accounting of all the receipts and expenditures of the American Association going back to the year of its founding.

Spellman was silent.

Unfortunately, Chigi had underestimated the audacity and ingenuity of the American cardinal. While the officers at the Magistral Palace awaited an answer from the New York Archdiocese—an answer that *never* came—Spellman turned the tables on them.

Out of the blue, officials of the Order in Rome received a letter from the Congregation for Religious demanding a full financial accounting of the Order and its National Associations and suspending all activities of the international office until the audit had been completed and reviewed by the Congregation. Chigi suspected that Spellman was pulling the strings behind the Curia scene to draw attention away from the financial irregularities and violation of the Order's constitution by the American Association.

A last minute personal intervention by Pius XII suspended the demands of the Congregation for Religious and the Holy Father assured the Order that it would retain its autonomous status. Nevertheless, the Order was drawn into a prolonged battle with the Congregation that dragged on for years. In the interim period, Prince Chigi suffered a fatal heart attack on November 14, 1951 that had been brought on in part by tensions produced by the intrigues of Cardinal Canali and his allies including Cardinal Spellman.

Before his death, Prince Chigi acknowledged that the international headquarters of the Order in Rome was powerless to act against the American Association and its "Grand Protector" meaning, of course, Cardinal Spellman. He said that it was clear that the American Association carried with it no spiritual or chivalric tradition, but that it was about one thing only — wealth.<sup>143</sup>

### **Spellman on Issues of Public Morality**

For older Americans who remember the Cardinal Spellman years, it was probably the prelate's public image as a defender of public morality that made the deepest impact on them, especially his world-publicized

condemnation and boycott (binding Catholics under pain of sin) of Roberto Rossellini's film *The Miracle* in 1950 and Elia Kazan's movie *Baby Doll* in 1956.<sup>144</sup>

On the other hand, Louis Mayer of Metro-Goldwyn-Mayer, who was known to be a close friend and great admirer of the cardinal, dined with Spellman when he was in New York. The head of MGM Studios kept an abortionist on staff during the 1930s to assure the unpregnant state of his starlets, some of whom were said to have shared the married Mayer's casting couch before they were barely out of their teens.<sup>145</sup> Mayer also arranged "marriages" for homosexual stars like Nelson Eddy.<sup>146</sup>

On these darker Hollywood open secrets, Cardinal Spellman was conspicuously silent.

As the Military Vicar of the U.S. Armed Services, Spellman was entrusted with the spiritual care of millions of Roman Catholic servicemen and women serving at home and abroad.

Yet during the Second World War, when President Roosevelt issued an order that required post exchanges to stock condoms and required quartermasters (including Catholic officers) to distribute prophylactics, Spellman was again silent.<sup>147</sup> Further, the Roosevelt Administration consistently failed to prosecute violations of the Comstock Law that prohibited the interstate traffic and foreign importation of articles of "immoral use" to prevent conception.<sup>148</sup>

With the exception of one or two well-publicized attacks on Planned Parenthood clinics in New York City, Spellman tended to ignore the increased encroachment of government sponsored Malthusian programs at home and abroad. He viewed the issue of population control through a political rather than a moral lens. This was in sharp contrast to his predecessor Cardinal Hayes who had fought the Anti-Life Establishment tooth and nail and won.

That Cardinal Spellman was more than willing and able to compromise Catholic moral doctrine when it suited him politically was amply demonstrated by the Puerto Rican birth control debacle of 1960.

### **Spellman Vs. the Bishops of Puerto Rico**

In the mid-1930s, Cardinal Hayes effectively squashed all attempts by the Roosevelt Administration to impose a Malthusian program of population limitation on Puerto Rico. Hayes, a master of "punishment politics," told FDR either to withdraw the birth control initiative his administration had

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started on the island or face the loss of the Catholic vote in the upcoming election.<sup>149</sup> Roosevelt took Hayes' warning to heart and ordered that the Comstock Law be enforced in the Commonwealth of Puerto Rico. On September 15, 1936, the "Grand Experiment" was put on hold.<sup>150</sup>

After Hayes' death in 1938, the American hierarchy including the Powerhouse in New York began to take a more lenient position toward federal and private population control initiatives on the island, especially under the Eisenhower Administration from 1953 to 1961.

With the repeal of the Comstock Law, and the massive influx of millions of U.S. dollars from the American-based Gamble, Rockefeller, McCormick, and Ford Foundations, together with the dollar-hungry pharmaceutical industry, the Church in Puerto Rico braced itself for a major anti-life assault. The Puerto Rican bishops also had to contend with the loss of the traditional legal and political support they had come to expect from the American hierarchy.<sup>151</sup>

In 1960, the Puerto Rican hierarchy decided to make one last concerted effort to drive the Sangerite forces from the island. The Catholic resistance movement was lead by two American Bishops—James P. Davis of San Juan and James E. McManus of Ponce. The Catholic Church in Puerto Rico helped to organize a national political party—the Christian Action Party (CAP). The new political front was composed primarily of Catholic laymen and its platform included opposition to existing permissive legislation on birth control and sterilization.<sup>152</sup>

When increasing numbers of CAP flags began to fly from the rooftops of Puerto Rico's Catholic homes, the leaders of the opposition parties, who favored turning Puerto Rico into an international Sangerite playground for massive U.S.-based contraceptive/abortifacient/sterilization experimental programs, became increasingly concerned for their *own* political futures.<sup>153</sup> Then unexpected help arrived in the unlikely person of His Eminence Francis Cardinal Spellman of New York.

One month before the hotly contested national election, Spellman arrived in Puerto Rico ostensibly to preside over two formal Church functions. While on the island, Spellman agreed to meet with CAP's major political rival, Governor Luis Munoz Marin, leader of the Popular Democratic Party (PDP) and a supporter of federal population control programs for Puerto Rico.

In an interview that followed his meeting with Munoz, Spellman, known for years as FDR's errand boy with a miter, claimed that politics were outside his purview.<sup>154</sup> The cardinal's statement was interpreted by the press as an indictment of the partisan politics of Bishops Davis and McManus. To underscore his message, as soon as Spellman returned to the States he made a public statement in opposition to the latest directives of the Puerto Rican bishops prohibiting Catholics from voting for Munoz and his anti-life PDP cohorts. Catholic voters in Puerto Rico should vote their conscience without the threat of Church penalties, Spellman said.<sup>155</sup>

Boston's Cardinal Cushing, John F. Kennedy's "political godfather," joined Spellman in expressing "feigned horror" at the thought of ecclesiastical authority attempting to dictate political voting. "This has never been a part of our history, and I pray God that it will never be!" said Cushing.<sup>156</sup> Cushing's main concern was not the Puerto Rican people. His main worry was that the flack caused by the Puerto Rican birth control affair might overflow into the upcoming presidential campaign and hurt John Kennedy's bid for the White House.

The national election turned out to be a political disaster for CAP. Munoz and the PDP won by a landslide. Bishop Davis was forced to end the tragic state of confusion among the Catholic laity by declaring just before the election that no penalties would be imposed on those who voted for the PDP.<sup>157</sup>

Two years later, with the knowledge and approval of the American hierarchy and the Holy See, the Puerto Rican hierarchy was pressured into signing a secret concordat of "non-interference" in government-sponsored birth control programs—a sop being that the programs would now include instruction in the "rhythm method." While insisting on their right to hold and express legitimate opposition to such programs, the Puerto Rican bishops promised they would "never impose their own moral doctrines upon individuals who do not accept the Catholic teaching."<sup>158</sup>

When the Sangerite storm hit the mainland in the late 1960s, AmChurch would echo this same theme song opening the floodgates to a multi-billion dollar federal life-prevention (and destruction) program.<sup>159</sup>

### **Spellman—The Man**

Spellman became like the Roman god Janus, who viewed the world through two faces so that he knew what was in front of him and what was behind.

Spellman presented two distinct faces to the world. The one he wore the most often in public was that of a cherubic, humble man who smiled often, spoke softly, and struck people as not being overly bright.. The other face was that of a tough, demanding man who pushed hard, let little stand in his way, and ran roughshod over friend or foe in order to get what he wanted. His polar personalities shifted from guileless to Machiavellian.<sup>160</sup>

John Cooney, author *The American Pope*

He was “...fearless, tireless, and shrewd ...but at the same time ...humble, whimsical, sentimental, incredibly thoughtful, supremely loyal, and, above all, a real priest.”<sup>161</sup>

Robert I. Gannon, SJ

*The Cardinal Spellman Story*

Francis Cardinal Spellman was nothing if not a man of supreme contradictions as these quotes from John Cooney, one of the cardinal’s severest critics, and Father Robert Gannon, Spellman’s official biographer, amply demonstrate. He was a complex, highly compartmentalized individual of many moods and many minds.

Spellman was a man of intelligence and great ambition. He could be warm, charming, and attentive when it suited his purpose, especially in the company of the wealthy, the powerful and influential. On the other hand, he tended to be curt and impatient with ordinary persons including older priests—persons who appeared to take up time in his busy schedule without serving an immediate purpose or advantage to the prelate.

From his earliest years, he had a hair-trigger temper that he managed to keep in check only by a sheer act of the will. However, once he became the Archbishop of New York and received his cardinalate, he appeared to be less guarded about containing his emotions, and in private at least, he permitted himself the luxury of venting his anger and petty grievances, rationale and irrational. On very rare occasions such as his bitter dispute over federal assistance to parochial schools with former First Lady Eleanor Roosevelt that exploded in the summer of 1949, the public caught a brief glimpse of Spellman’s darker side and the effect was chilling.<sup>162</sup>

Spellman was a great collector and here I am not referring to his stamp collection as magnificent as it was. Rather I am referring to Spellman’s talent for collecting and turning in markers, favors, if you will. He had a special

talent for trading in markers of all kinds—political, financial, and personal—and seemed to derive as much enjoyment in playing the game as he did in winning, but he was never a good loser.

Untroubled by financial needs since his days at the Curia in Rome, Spellman enjoyed a certain detachment from his wealth. He was not interested in money *per se* as much as in the power and influence it could buy.

Yet as rich and powerful as he became there was at least one area of his life in which he suffered perpetual impoverishment—that of true friendship. By true friendship, I mean the type of relationship that Aristotle distinguished from other types of utilitarian friendships.<sup>163</sup> It is different from friendship that is based on mutual usefulness or mutual advantage whereby one loves another for some good or advantage they can get from the other. These types of “friendships” Spellman had to overflowing.<sup>164</sup>

It is also different from friendship based on mutual pleasure of a sensual nature—the kind that is easily dissolved when it no longer brings pleasure. Spellman satisfied himself with a number of these sensual “friendships” some of which took the form of homosexual relations with young men including seminarians, priests, and call-boys.

True friendship, on the other hand, is a friendship that is based on the good, on mutual goodness and mutual willing of good for the other. It means to love the other for the sake of the other, and not for some external advantage or internal satisfaction or pleasure. It is highly questionable if Spellman ever shared this kind of friendship with another human being with the exception perhaps of his mother, Nellie Spellman. Spellman was always a loner even when he was not alone.

Spellman’s loneliness was compounded by his lack of a deep spiritual and interior life, a trait he shared with his lifelong nemesis, William Cardinal O’Connell.<sup>165</sup> Even after just a cursory reading of Spellman’s correspondence with his mother, it is hard not to escape the impression that it was *she* who had the vocation, not her son. Frank’s father may also have sensed that his son lacked a real calling to the priesthood and certainly the Rector and Vice Rector at the American College in Rome were of this opinion.

Spellman performed his public and private religious duties and obligation in a matter-of-fact, “slam-dunk” manner.<sup>166</sup> Like O’Connell he did not hover over

things religious. Neither was he particularly attached to traditional Catholic devotionals.

Spellman was notorious for his “quickie” Masses as was O’Connell who preferred to skip daily Mass and the prayers of the breviary altogether.<sup>167</sup> There is no indication that either man recognized the contradictions inherent in a priest or cardinal who is not first and foremost a man of God nor the terrible significance of celebrating the Holy Sacrifice of the Mass in a rote and perfunctory manner.

The mind-set and actions of Spellman and O’Connell with regard to their religious vocation brings to this writer’s mind the story of “The Scarlet Runner.” This was the nickname given by the priests who served under Herbert Cardinal Vaughan, Archbishop of Westminster, England from 1882–1903.<sup>168</sup>

According to Vaughan’s biographer Robert O’Neil, one day in late December of 1894, shortly after he received the red hat, Vaughan was told by some brave soul that he scandalized others by the way he rushed through Mass and other liturgical celebrations. Vaughan was stunned. At that moment he had a revelation—that for all his 22 years as Bishop of Salford “he had been irreverent.”<sup>169</sup> The agony of his contrition was such that for sometime afterwards “he completely broke down when saying Mass,” reported O’Neil.<sup>170</sup>

On April 26, 1895, Vaughan wrote a letter to his successor at Salford expressing his profound sorrow for his manner of earlier behavior in the Sanctuary and his desire to make reparation for his habitual conduct and bad example.<sup>171</sup> Vaughan explained:

A priest in the Sanctuary does not act in his own personal capacity nor is he there to discharge any private office of his own. He is the Representative of Our Lord Jesus Christ and he is bound to comport himself as such before God and the people. The Council of Trent leaves no doubt as to what should be our conduct and behavior. ...I therefore beg to express before the clergy to whom as their Bishop I ought to have been an example of reverent and religious deportment in the Sanctuary, my deep and sincere grief and regret for the disedification which I gave to them during so many years by the conduct referred to. I commend myself to their charitable prayers and in return I promise ever to remember them at the altar.”<sup>172</sup>

Vaughan's final instructions to his executors stated, "I beg pardon for all the scandal and bad example and for much neglect of God. But I die in peace in the arms of the Blessed Virgin Mary, my Mother—professing all that the Church professes and teaches."<sup>173</sup>

There is no evidence however from their letters, sermons, diaries or biographical data that either Spellman or O'Connell ever suffered such compunction.

### **Spellman's Double Life— "Who Would Believe That?"**

Back in 1942 Spellman repeatedly sent the archdiocesan limousine to pick up a male dancer (whom he was "seeing" in those days) from the stage door of a Broadway musical, *One Touch of Venus*. Through a close friend in the show, Lavina Nielson, I met numerous members of the cast including the young dancer, for whom he had a pressing question: Wasn't the Archbishop afraid news of their relationship might spread and damage his reputation? (It seemed to me that everybody in the cast already knew of Spellman, the dancer, and the limousine; some were astonished and others offended by it.) The dancer seemed somewhat intrigued himself by the question; in any case, he eventually came back with Spellman's answer: "I asked him your question and he only said, 'Who would ever believe *that*?'"<sup>174</sup>

C. A. Tripp, Ph.D. *The Homosexual Matrix*

The rules that guarded Cardinal Spellman's (open) secret life as a homosexual were not unique to him. During the first half of the 20th century, the same rules applied to all prominent public figures caught up in the vice including many popular entertainers of the period.

The entire concept of homosexuality floated over the middle-class moral consciousness of ordinary Americans including Catholics sitting in the pew. In many ways the Archdiocese of New York under Spellman was not much different from the walled fortress of the public relations machinery of Hollywood's studio system or that of Broadway's musical theater that protected sexually wayward stars from public exposure and the hint of scandal.<sup>175</sup>

Cardinal Spellman hired the best public relations people money could buy including publicists from the elite firm of Ivy Lee & Associates considered the Cadillac of the public relations industry.<sup>176</sup>



Every aspect of his public life was carefully orchestrated and macromanaged for maximum edifying effect of Catholics the world over. Except for formal Church functions, most Catholic New Yorkers had little contact with their archbishop or with the Chancery. Little wonder that the Catholic laity revered him and the Catholic press virtually worshipped at his feet.

Any suggestion that the archbishop was engaged in an immoral life would have been greeted with utter disbelief and contempt. The very idea of questioning Spellman's character especially in the context of so odious a vice would have instinctively triggered memories of Maria Monk and other scurrilous anti-Roman tracts that fueled anti-Catholicism a century before.

In short, to attack Spellman was to attack the Roman Catholic Church. This siege mentality of the Catholic laity and clergy and religious when combined with an overall ignorance of homosexuality and the existence of a hidden but flourishing "gay" life in New York, made Spellman's double life possible.

### **An Age of Homosexual Chic**

As in other large urban metropolises in the United States, homosexual life in New York was played out in a variety of ways depending largely on one's income and social status.<sup>177</sup>

There was always Times Square, Central Park and Greenwich Village—all favorite places for cruising. One could pick up a partner for the night at one of the many gay bars and cafes that lined Broadway, go "slumming" down to Harlem or take a weekend excursion to Fire Island.

However, the undisputed center of the chic gay life in Manhattan was Broadway and the musical theater.

As John M. Clum, Professor of English and Practice of Drama at Duke University acknowledged in his engaging book *Something for the Boys: Musical Theater and Gay Culture*, "At a time when homosexuality was not accepted in America, homosexuals greatly controlled New York musical life."<sup>178</sup> Homosexuals, for whom the Broadway musical represented "a form of implicit transvestism," also made up a sizeable segment of the audiences that patronized the Broadway theater, said Clum.<sup>179</sup>

For many members of New York's upper crust in the 1930s and 1940s, "gay" was chic. The world of Moss Hart, Cole Porter, and Noel Coward represented an exclusive club that one had to be invited *into*, Clum recorded.<sup>180</sup> As long as celebrity homosexuals acted with a modicum of discretion and kept their

sordid affairs out of the public eye, they were free to live as they pleased, he said.

Thus, while a Broadway chanteuse sang about “Love for Sale,” famed Broadway lyricists like Cole Porter “lived it,” Clum said.<sup>181</sup> “Unfortunately, if your behavior got so indiscreet that news leaked out, as Linda Porter feared her husband’s might, you got in trouble,” said Clum.<sup>182</sup>

New York gossip columnists “obeyed the unwritten rule of silence,” that made the celebrity closet possible, Clum observed.<sup>183</sup> The private life, including the highly compartmentalized homosexual lifestyle of the rich or famous—cardinals included—lay outside the public purview.

Over at the Powerhouse, Cardinal Spellman enjoyed the same protection from the secular press.

There were strong social constraints about the reporting of clerical sexual scandals involving ordinary priests much less those involving a prelate as powerful as Cardinal Spellman. Also, no newspaper could withstand the financial and economic punishment the Archdiocese of New York could inflict simply by withholding advertisements and initiating a boycott of subscriptions to the newspaper.

Likewise, the police and public prosecutors routinely aided and abetted in the cover up of sexual crimes by Catholic clergy (and clerical offenders from other denominations as well). Catholic priests who were picked up by the police for drunkenness and other forms of disorderly conduct, sexual solicitation (male and female), or sexual crimes, including pederasty, were brought to the Chancery and left for Cardinal Spellman to deal with.

Within the New York Chancery itself there was an elite corps of priests who made up Spellman’s silent circle. They included priests with whom the cardinal had sexual relations, as well as those who kept their silence out of personal loyalty for Spellman, to prevent scandal that would injure Holy Mother Church, or simply out of fear of jeopardizing their own clerical careers. For those priests who served as confessor to the cardinal there was the absolute silencer—the seal of confession.

Outside this immediate clerical coterie there were other members of the American hierarchy and priests and religious superiors in the United States and in Rome who knew of Spellman’s sexual preference for young men. The next layer of individuals who had knowledge of the cardinal’s double life were to be found among Spellman’s many powerful and influential confidants and associates who had intelligence sources of their own apart

from their connections with the Chancery. They too kept the cardinal's dark secret from the public. This does not mean, however, that they were above using this knowledge against Spellman in private when it served their purpose.

Then came those influential personalities like Roy Cohn who shared the prelate's sexual tastes and formed part of Spellman's informal non-clerical network of homosexual friends.

These were followed by young men (call-boys, prostitutes) from outside the Chancery loop with whom Spellman had sex, and their friends in the homosexual underworld with whom they exchanged details of their sex life with Spellman.<sup>184</sup>

Further down the line, were men and women who heard gossip about Spellman's unnatural sexual appetites, but over whom the cardinal exercised, little, if any control. These included tradespeople, non-clerical staff, housekeepers and other persons who worked at St. Patrick's Cathedral, the Chancery, and the cardinal's residence.

After Spellman's death in 1967, bits and pieces of his private life gradually began to work their way into the public press, but it was not until 1984 that a major altercation erupted at the *New York Times*.

### **John Cooney and the Outing of Cardinal Spellman**

In mid-summer of 1984, Mitchell Levitas, editor of the *New York Times Book Review* (NYTBR) was reviewing the galley proofs for John Cooney's new book, *The American Pope—The Life and Times of Francis Cardinal Spellman*, published by Times Books, a subsidiary of the New York Times Company.

About a third way into the text, Levitas came upon Cooney's section, some three to four pages, on Cardinal Spellman's alleged homosexuality.<sup>185</sup>

Levitas, sensing the explosive nature of the exposé, alerted Arthur Gelb, managing editor of the *New York Times*, to the story. Then, presumably with the approval of his boss, Abe Rosenthal, Gelb assigned Edwin McDowell, the NYTBR's literary correspondent to interview Cooney and others persons connected to the story including Church officials at the New York Chancery. Archbishop John J. O'Connor, Cardinal Terence Cooke's successor, had been in office less than seven months.

As soon as Cardinal O'Connor was briefed on the content of the Cooney book, plans were put into motion to get the *Times* to remove the offending

pages that mentioned Spellman's homosexual life. The archdiocese decided to bypass the publishers at Times Books and take their case directly to Sidney Gruson, Vice Chairman of the New York Times Company.

On August 1, 1984, Cardinal O'Connor sent two special emissaries of the archdiocese to negotiate the terms of the removal of the offending passages with Sid Gruson. They were John D. J. Moore, the retired U.S. Ambassador to Ireland (1969–1975) and Felix Edward Larkin, former General Counsel of the Office of the Secretary of Defense and Chairman of the Executive Committee of W. R. Grace and Company. Both Moore and Larkin were also members of the Knights of Malta. Since Spellman had served as the spiritual head of the Knights of Malta in the United States, we can presume that Moore and Larkin were doubly motivated to deep-six Cooney's allegations against the cardinal. Like the Mafia bagboys, they came well prepared to negotiate the terms of surrender.

According to Moore this was not the first time he had been called upon to convince the *Times* to do "the right thing."<sup>186</sup> "I told Gruson I knew enough about the person involved (Spellman) to know that [the allegations] were false, and that the presentation was in a form that made it quite evident that the writer didn't have any substantiation," Moore later reported. He said that at this point Gruson broke into the conversation and agreed that, "This isn't properly authenticated ...and he would be discussing this with his colleagues."<sup>187</sup> Gruson was a man of his word.

That very day, Joseph Consolino, President of Times Books, informed Cooney that the book was not publishable as it stood. The author was asked to remove the pages in the text pertaining to Spellman's alleged double life. Cooney responded by agreeing to provide his publishers with a first-hand witness, a former lover of Spellman who could confirm Cooney's charges against Spellman. The offer was refused.<sup>188</sup>

Two weeks later, the *Daily News* dropped its plans to serialize Cooney's biography about Spellman. The newspaper had bought first serial rights from Times Books, but canceled its contract after rumors began circulating that the New York Times Company was considering not publishing the Cooney book. F. Gilman Spencer, the *Daily News*' new editor explained that the rights to the book had been acquired by his predecessor, and that he decided against the serialization because he believed that "it seemed to be onesided...to do a number on this man."<sup>189</sup> The Literary Guild later acquired first rights to the Cooney book.

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In October 1984, John Cooney's *American Pope* rolled off the presses at Times Books. The publishers backed the sale of the book up with a \$25,000 promotion budget, including a prominent ad in the *Sunday Times*. Nothing remained of the original text related to Spellman's alleged homosexuality, except for a brief reference to "rumors" about Spellman's sexual preference:

For years rumors abounded about Cardinal Spellman being a homosexual. As a result, many felt—and continue to feel—that Spellman the public moralist may well have been a contradiction of the man of the flesh. Others within the Church and outside have steadfastly dismissed such claims. Finally, to make an absolute statement about Spellman's sexual activities is to invite an irresolvable debate and to deflect attention from his words and deeds."<sup>190</sup>

In his footnote to the above brief passage, Cooney named five sources for his reference to Spellman's homosexuality:

- Clarence Arthur Tripp, an avowed homosexual and author of *The Homosexual Matrix*. Tripp was a clinical psychologist with a private practice on Long Island at the time of Cooney's interview with him on March 12, 1982. Tripp died of AIDS in 2003.
- Dr. Bruce Voeller, an associate professor at Rockefeller University and president of the pro-homosexual Mariposa Education and Research Foundation. Voeller, a homosexual activist helped establish the National Gay Task Force (NGTF) in New York in 1973. Cooney interviewed him on August 3, 1984. Voeller died of AIDS on February 13, 1994.
- David P. McWhirter, a psychiatrist and associate professor at the University of California, San Diego School of Medicine. A selfdescribed partnered homosexual, McWhirter is the co-author of *The Male Couple: How Relationships Develop*. Cooney interviewed him on August 2, 1984.
- Philip Nobile, served as an altar boy for Spellman. He was a former seminarian at Holy Cross College and conducted his postgraduate work at the Catholic University of Louvain in Belgium. Nobile later became editor of the now defunct pornographic magazine *Penthouse's* Forum and co-authored *United States of America vs. Sex: How the Meese Commission Lied About Pornography*. His interview with Cooney took place on April 2, 1982.
- Gore Vidal, the famous writer and avowed homosexual, in an undated note to Cooney suggested that Spellman's serious crimes were not sexual.
- Cooney also interviewed many other sources who wished to remain

anonymous.<sup>191</sup>

Since the publication of *The American Pope* in the fall of 1984, there has been additional revelations concerning Spellman's homosexual life. Much of this evidence is circumstantial. And not all the sources carry equal weight. Nevertheless, taken as a whole, they tend to support John Cooney's original charge that Cardinal Spellman was a homosexual.

At one end of the spectrum we have London's Fleet Street gossip columnist Christopher Wilson, author of *Dancing with the Devil*. The main text of Wilson's book is taken up with the alleged love affair between Jimmy Donahue, the homosexual Manhattan-born playboy and heir to the Woolworth fortune, and Wallis Simpson, the Duchess of Windsor.<sup>192</sup>

However, tucked away in Wilson's biographical account of Donahue's rabidly promiscuous sex life, are several references to Cardinal Spellman.

According to Wilson:

Jimmy became intimately involved with Francis Spellman, the Cardinal of New York, a notorious homosexual predator and friend of Jessie [ Jimmy's mother]. St. Patrick's Cathedral was a great cruising ground, particularly late Mass on Sunday, and the cardinal was rumored to have deflowered many young men. Jimmy once welcomed him to his mother's apartment at 834 Fifth Avenue wearing a ball-gown and high heels.<sup>193</sup>

Wilson said that Donahue, "a devout Catholic," used to refer to the prelate as "Franny Spellbound."<sup>194</sup> The chorus boys at the Imperial Theater also called Spellman "Franny."<sup>195</sup>

Wilson stated that Spellman later encouraged Jimmy in underwriting good works. In 1939, Spellman appointed him to the Advisory Board of New York's Foundling Hospital, a Catholic institution and one of the cardinal's favorite charities. Donahue was later appointed Chairman of the hospital's Advisory Board and when he died, he left the bulk of his fortune of over \$5 million to the hospital.<sup>196</sup> Implying that Spellman may have had an ulterior motive for his relationship with Donahue, Wilson added that Spellman never got his hands on the Woolworth fortune because Donahue died before his mother Jessie did.<sup>197</sup>

Wilson described the young Donahue as "a kind of chorus boy seducer in show business," with a penchant for booze and rough trade and rent boys.<sup>198</sup> In late 1944, Donahue was arrested on charges of assaulting and sexually

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mutilating a man he met at Cerutti's bar in Manhattan, but Jessie paid the victim off and the matter was quickly forgotten. One of the eyewitnesses to the pickup scene at Cerutti's was Truman Capote who traveled in the same "gay" circles as Jimmy Donahue.<sup>199</sup>

Writer Truman Capote was always spreading gossip about Spellman's latest homosexual affairs, the details of which he may have heard directly from Donahue.<sup>200</sup> This is the way the "gay" gossip mill worked then—and the way it works today. The rumors about Spellman may have been exaggerated and embellished in the telling, but given the closeted milieu of the period, if an insider like Capote identified Cardinal Spellman as a fellow traveler, he was one.

### **Spellman's Clerical Affairs**

One of the first writers to broach the question of Spellman's homosexual affairs with priests and seminarians was A. W. Richard Sipe in *A Secret World—Sexuality and the Search for Celibacy*. He wrote:

Questions about the sexuality of New York's Cardinal Spellman have been widely rumored. When I was a student in Rome in 1956, I heard repeated stories about Spellman's days as a student when he systematically courted Monsignors who were secretaries to various Vatican officials. It was alleged he would have afternoon tea in their apartments, and would gain entree into ever more powerful Vatican circles as a result of these trusting friendships.<sup>201</sup>

Sipe said that "One priest informant gave a firsthand account of his homosexual activity with Spellman, giving credence to the investigative reporting John Cooney (1984) did for his biography of Spellman."<sup>202</sup>

According to Sipe, "The therapist who took the aforementioned interviews said he had no doubt that the priest was a reliable informant of his own sexual behavior and had no reason to implicate anyone falsely, let alone a superior of a Church to which he remained devoted."<sup>203</sup>

Sipe said he raised the matter of Spellman's homosexuality in order to point out that "sexual activity that is proscribed by Church teaching and disavowed by professors of celibacy can take place at the highest levels of power."<sup>204</sup>

### **Other Citations in Contemporary Texts**

References to Spellman's homosexuality are found throughout contemporary "gay" texts and in biographical data on other well-known homosexual

personalities who maintained a professional or working relationship with Cardinal Spellman such as Roy Cohn.

Two of Cohn's major biographers, Nicholas von Hoffman in *Citizen Cohn — The Life and Times of Roy Cohn*, and Sidney Zion in *The Autobiography of Roy Cohn* refers to the platonic friendship between Spellman and Cohn. At the same time, they affirm that Cohn and Spellman were active homosexuals.<sup>205</sup>

Hoffman described Roy Cohn as “a secret man living a public life.”<sup>206</sup> The world was only to see the man he shaped and invented,” said Hoffman.<sup>207</sup>

Cohn made his reputation as Chief Counsel to Republican Senator Joseph McCarthy from Wisconsin, Chairman of the U.S. Senate Permanent Investigative Subcommittee that investigated Communist infiltration in the United States. Cohn later joined the New York law firm of Saxe Bacon & O'Shea (Bolan) that provided legal counsel to the Archdiocese of New York. Cohn's clients included Cardinal Spellman and his successor Cardinal Cooke. Cohn also represented less desirable clients that were connected to organized crime, and had secret business interests in porn theaters and a “gay” health club called Big Gym in Greenwich Village.<sup>208</sup> Cohn was a confidant of New York's beautiful people and the rich and famous from Donald Trump to Nelson Rockefeller. Like Spellman, Cohn had many powerful Jewish friends including Lewis S. Rosenstiel of Schenley Industries who made his early fortune as a Prohibition bootlegger, and the internationalist financier Bernard Baruch who helped the young lawyer secure his job on the McCarthy subcommittee.<sup>209</sup>

Born Roy Marcus Cohn in Manhattan on February 20, 1927, the “little prince” was the proverbial mama's boy of a loveless marriage. The sexually and intellectually precocious, spoiled and self-willed child grew into a narcissistic vain and ambitious child/man.

The two great loves of his life were his mother, Dora, and his cocker spaniel, Charlie Brown. When Dora Cohn died in 1967, Cardinal Spellman was seated in the front row of the synagogue.

Cohn's homosexual activities began while he was a law student at Columbia in New York and ended with his death from AIDS in 1986. According to Hoffman, Cohn saw himself as a homosexual but not as a “gay,” that is, not as an effeminate mincing swish—a common stereotype of “gays” of the

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period. He preferred young handsome jocks as sex partners. According to Hoffman, Cohn's 97-foot yacht *Defiance* was the hub of Cohn's sexual life and he provided partners, both male and female, for his guests on board.

Cardinal Spellman was a frequent visitor on the *Defiance* and there were a number of witnesses to attest to this fact, said Hoffman.<sup>210</sup> One year, Spellman reportedly took a ten-day cruise aboard Cohn's yacht to the Virgin Islands with Msgr. Gustav Schultheiss, one of his top aides at the Chancery.<sup>211</sup> One crew member recalled that "Uncle Frank," as the regulars called him, also traveled with a gay layman friend.<sup>212</sup> Hoffman said that some members of the crew reported they overheard Roy and his friends talking about ways to take the Archdiocese of New York for large sums of money.<sup>213</sup> Interestingly, Father Gannon in his biography of Spellman makes no mention of Roy Cohn.

One of the most unusual citations identifying Spellman as a homosexual appeared in *The Age Taboo—Gay Male Sexuality* edited by avowed pederast, Daniel Tsang.

In an essay "Whose Power? Whose Consent?" directed at insiders within the Homosexual Collective, Eric Presland, who helped establish Britain's first gay switchboard at Oxford in 1973, discussed the agenda of the North American Man/Boy Love Association (NAMBLA). On the issue of the Roman Catholic Church's opposition to homosex and pederasty, Presland repeated NAMBLA's charge that the Church is being hypocritical, that is, "tolerating and even rewarding personal sexual hypocrisy at the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and (Pope) Paul the Sixth (sic) are recent examples."<sup>214</sup>

In an online historical article on County Carlow, Ireland, genealogy titled, "Carlow's Sons and Daughters," that originally appeared in the *Carlow Nationalist* in June 1998, the author, Willie White, highlights Spellman's Irish ancestry and talks of Spellman's financial generosity in helping to build the Spellman Ball Park in Kilbride, Donegal. White ends with this strange comment:

Sadly, Francis Cardinal Spellman, known as "Franny" to assorted Broadway chorus boys and others, who was New York's cardinal from 1939 passed away to his eternal reward in New York on 2nd December 1967, before the Spellman Park was officially opened in 1970, but for those who have worked

and developed the Park into the beautiful pitch it is today, his name will never be forgotten.<sup>215</sup>

In *Outing: Shattering the Conspiracy of Silence*, “gay” academicians Warren Johansson and William A. Percy noted that although some clergy have been outed in connection with child molestation, “not one cleric has been outed on ideological grounds.”<sup>216</sup> They continued:

Earlier in this century, in Massachusetts Cardinals O’Connell and Wright were known by insiders to be attracted to their own sex. Even the arch-hypocrite Francis Cardinal Spellman managed to escape outing while he was alive. The outing of a living American cardinal might be as beneficial to the queer nation as the outing of a Supreme Court Justice, and it can scarcely be believed that there are none.<sup>217</sup>

Not all references to Spellman’s homosexuality are so genteel. In his memoir, *A Monk Swimming*, the fabled Irishman Malachy McCourt, the actor/bar owner celebrity wrote: “...The Church was ruled by a pudgy little grocer’s son, Frankie Cardinal Spellman, a dubious celibate, with a penchant for fresh-faced seminarians ... Spellman was the target of an assassination attempt in Saigon ... they sent him a poisoned altar boy,” quipped McCourt.<sup>218</sup>

### **Private vs Public Lives**

On October 28, 1984, the same month *The American Pope* was released by Times Books, the *New York Times Book Review* ran a critical review of Cooney’s book.<sup>219</sup>

The review was written by William Vincent Shannon, a journalist and well-known Eastern Establishment figure with connections to the Archdioceses of Boston and New York. In 1964 he joined the editorial board of the *New York Times* and served in that capacity until his appointment as U.S. Ambassador to Ireland in 1977. He has contributed articles on various political and environmental themes to the *Times*.

In his opening remarks, Shannon attacked Mr. Cooney for raising the issue of homosexuality:

In the final version of his book, Mr. Cooney has wisely abandoned his attempt to argue that Spellman was a homosexual, reducing his mention of the matter to a paragraph. His original discussion of the allegation, based on anonymous sources, occupied a few pages of the galley proofs that were

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circulated to reviewers before the book was published, and it naturally attracted press attention ...But prurient interests in the sex lives of public figures serves no useful purpose. What matters about them is what they did in the public sphere, and rarely can it be demonstrated that their sex lives, heterosexual or homosexual, promiscuous or inhibited, affected their politics and action.<sup>220</sup>

Shannon's proposition that the private lives of public figures, be they virtuous or unvirtuous, have no relevance to their public policies or public actions is, of course, absurd. A man cannot be so thoroughly compartmentalized and cut off from himself especially in the area of sexuality that touches the inner most core of his being.

That Spellman was an active homosexual prelate, who habitually violated his solemn vows of celibacy by engaging in acts of utter perversion; solicited sexual favors from priests and seminarians entrusted to his spiritual, moral and material care; created serious scandal in and out of clerical circles; opened up himself and the Church to possible blackmail and influence peddling by enemies of the Faith; and used his office to promote other homosexual clergy thus creating the nucleus for a clerical homosexual/pederast network that has haunted the Catholic Church in America for more than 70 years, does matter. It matters very much!

### **The Kingmaker and his Court**

During his 28 years as Archbishop of New York, Spellman became the "Kingmaker."

The prelate wielded enormous power in the selection of American bishops and in their appointment to powerful Sees throughout the United States. In addition to ordaining hundreds of priests to the Archdiocese of New York, Spellman was the principal and co-principle consecrator of no fewer than 32 American bishops, superior generals, and cardinals. A number of his personal secretaries and key administrators were elevated to the bishopric and cardinalate including Bishop Edwin Broderick of Albany, Bishop Fulton J. Sheen of Rochester, and James Cardinal McIntyre of Los Angeles. Spellman also played an important role in getting Boston for Richard Cushing, if only in so far as he did not actively oppose the appointment.

Two of Spellman's most important heirs were Terence Cardinal Cooke, Archbishop of New York and Bishop Christopher Weldon of the Diocese of Springfield, Mass.

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## **Terence Cooke—The Heir Apparent**

Terence James Cooke lived clerical life on the fast track. He went from being Father Cooke, personal secretary to Cardinal Spellman in 1957, to Monsignor and Papal Chamberlain, to Vice Chancellor, to Chancellor, to Auxiliary Bishop to Cardinal in a record time of 10 years without ever spending as much as one day as the pastor of a parish. He was Spellman's chosen successor—a Bronx boy who made good.

Actually, Terry Cooke was born in Morningside Heights of Manhattan, but his parents moved the family to the Bronx in 1925 when he was about five years old. He attended St. Benedict's Parish school and served as an altar boy, enjoyed sports and played the violin. In 1930 tragedy struck—Michael Cooke lost his wife and nine-year-old Terry lost his mother.<sup>221</sup> His aunt, Mary Gannon, helped raise Terry and his older brother and sister.<sup>222</sup> It was at the time of his mother's death that Cooke later recalled he first thought about becoming a priest.

Terry attended Cathedral College in the Bronx to prepare for the priesthood and in 1940, he entered the diocesan seminary at Dunwoodie in Yonkers. Much of his spare time away from the seminary was spent at Casita Maria, the Bronx's oldest settlement house for Puerto Rican youth.

Cardinal Spellman ordained Father Cooke on December 1, 1945. Over the next 12 years, the young priest assisted in a number of parishes in Harlem and the South Bronx and St. Agatha's Home (Orphanage) for Children in Nanuet, Rockland County operated by the Sisters of Charity. He also served three years as Vice Rector at Dunwoodie Seminary.

In the fall of 1947, he entered Catholic University's National School of Social Work in Washington, D.C. He received his Masters degree in 1949 and then went to work at Catholic Charities headed by Msgr. Patrick O'Boyle, soon to be named the first Metropolitan Archbishop of Washington. Father Cooke also served on the staff of the Catholic Youth Organization in New York.

In 1957, Cardinal Spellman asked Father Cooke to join the Powerhouse staff as the cardinal's personal secretary. Madison Avenue became Cooke's permanent address.

According to Theodore Cardinal McCarrick, who served as Cardinal Cooke's secretary early in his clerical career, Cooke was a financial wizard and

Spellman wanted him on his team.

Bishop Cooke nursed the ailing Spellman in the cardinal's later years, and in 1967, when his mentor died, he inherited the Archdiocese of New York.

His appointment by Pope Paul VI was unexpected and somewhat irregular, as he was the youngest of New York's ten auxiliary bishops. The honor was to have gone to Archbishop John J. Maguire, who had been appointed Coadjutor *sedes vacante* (without right of succession) after Spellman's death, but Cardinal Spellman's wishes prevailed.<sup>223</sup>

### **Cardinal Cooke: A Private Man**

According to Father Benedict Groeschel, Cooke's "spiritual" biographer and postulator for Cooke's cause of canonization, the cardinal was a "very private man ... who did not allow others into the inner sanctum of his heart."<sup>224</sup> "He did not like to be kissed especially in public and by strangers or persons he scarcely knew," said Groeschel. Kind and gentle were the two words most often used by his contemporaries to describe the cardinal's temperament. According to Groeschel, Cardinal Cooke's most serious flaw was that, unlike Spellman who always enjoyed a good fight, Cooke had no stomach for controversy. "He believed that you could win people over with kindness," said Groeschel.<sup>225</sup>

Of Cooke's spiritual life we know very little, and of his private life even less. Despite the fact that Cardinal Spellman was not a deeply spiritual man, Groeschel tells us that he was the most critical influence on the life and spiritual development of young Cooke. Like Spellman, Cooke left almost no spiritual writings or meditations of his own.<sup>226</sup>

As for information on Cardinal Cooke's private life and the role that he played in Spellman's homosexual affairs, we are going to have to look outside of Groeschel's uncritical biography. Any author who claims that Cardinal Spellman was the victim of "vicious calumnies" and that his personal life was "above reproach" is unlikely to be of any assistance in untangling the moral morass both men left behind them.<sup>227</sup>

Since actions always speak louder than words, let us try to shed some light on the matter by first examining Cardinal Cooke's appointment of Emerson Moore as Auxiliary Bishop of New York.

### **Bishop Emerson Moore**

On September 14, 1995, Bishop Emerson Moore died of AIDS-related complications in a Minneapolis hospice far from his native New York. He was reportedly found unconscious in an alley following a drug overdose. As noted earlier in the *Kansas City Star* series on AIDS and the Catholic priesthood, Moore's death certificate was falsified—his occupation was listed as a “laborer” and the cause of death “unknown natural causes.”

Bishop Moore's rapid rise up the clerical ladder was as precipitous as his fall from grace and premature death.

Emerson John Moore was born in Harlem on May 16, 1938. A convert to Catholicism, he was received into the Church at the age of 15. He attended Cardinal Hayes High School, the Minor Seminary at Cathedral College in Manhattan, where Cardinal Cooke also received his early training, and St. Joseph Seminary at Dunwoodie.<sup>228</sup> Moore went on to earn an MA in Public Administration at New York University and a degree in Social Work at Columbia University.<sup>229</sup>

The Rector of St. Joseph's was Father Thomas A. Donnellan, a Spellman protégé and the future Archbishop of Atlanta. Proper vetting by Rector Donnellan should have revealed that the overtly effete Moore was a homosexual (his drug use may or may not have been known at the time), and therefore an unsuitable candidate for the priesthood. Instead, Moore was ordained to the priesthood at St. Patrick's Cathedral in May 1964 with Cardinal Spellman presiding.

Moore assisted in two New York parishes before Cardinal Cooke asked him to found the Office for Black Ministry in 1976. When Pope John Paul II visited Harlem in 1979, Monsignor Moore acted as his host.<sup>230</sup> Only three years later, on September 8, 1982, Emerson Moore was ordained an Auxiliary Bishop by Cardinal Cooke. He was the 8th African American to be so honored.

After his ordination, Moore served as Vicar for Social Development for the New York Archdiocese and a Board member of Catholic Relief Services and the Africa Development Council. Bishop Moore was also active in the civil rights movement. After his death, Bishop Moore received the prestigious Columbia University Medals for Excellence from the Columbia School of Social Work.

In the fall of 1995, within days after the bishop's death, the *New York Times* outed the bishop as a closeted “gay” and a drug-addict. A fellow addict who had been in a drug treatment program with Moore described him as “...a

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beautiful, tortured man who didn't seem to have any real idea how great he was." "I often thought that he was the loneliest man I had ever met," the man recalled.<sup>231</sup>

The circumstances surrounding Moore's active homosexual life played out under the nose of Cardinal Cooke, Moore's death from AIDS in Minnesota, and the falsification of Moore's death certificate under Cooke's successor, John Cardinal O'Connor, has never been explained. There is also the question as to whether or not there was a sexual relationship between Cooke and Emerson that would explain Moore's rapid rise in New York ecclesiastical politics. These loose ends need to be cleared up especially in light of Cardinal Cooke's cause of canonization.

Another matter that needs to be explained is the incredible case of the St. Matthew Community that came into existence under Cardinal Cooke's watch.

### **A Religious Community of Homosexuals**

Were it not for the pioneer research of Father Enrique Rueda, Catholics would never have heard of the St. Matthew Community that operated out of the Diocese of Brooklyn during the late 1970s and early 1980s.<sup>232</sup>

The St. Matthew Community was established as a Roman Catholic religious community *of* homosexuals *for* homosexuals. Let me repeat this. The St. Matthew Community was established as a Roman Catholic religious community *of* homosexuals *for* homosexuals.

In its 1978 promotional brochure, "St. Matthew Community Associate Membership," the organization revealed how it served the Catholic Church in a variety of ministries:

We visit the sick, shut-ins, and those in need, both in hospitals and at home. We bring the Blessed Sacrament to them, and ensure that a priest is available if they need one. We share our time and prayers with them, giving of ourselves. ...We work closely with our Roman Catholic parish, offering our various talents and abilities. We have public Mass celebrated weekly in our Community House, and more often as a priest is available. We have a lecture series conducted in conjunction with these Masses.<sup>233</sup>

The by-laws and articles of the organization dated February 20, 1978 state that: the principal office for the St. Matthew Community shall be located in Brooklyn, New York, Kings County and the tax-deductible entity is organized exclusively for "charitable and religious purposes."<sup>234</sup> The four

initial trustees are listed as James Jarman, Daniel J. Ventrelli, Donald M. Thienpont, and Kevin C. Burke. All reside at 146 Bonding Street, Brooklyn. In addition to full membership in the Community, the by-laws also provides for Associate Membership for those persons who wish to support the programs and ministries of the Community.

The officers of the Community include a coordinator, a secretary and a treasurer who shall be elected at the October quarterly meeting by full members only. The Spiritual Director of the Community serves at the pleasure of the Community.<sup>235</sup>

The Rule of the St. Matthew Community, ratified on June 11, 1978, provides that the professed members of the Community shall live “the Holy Gospel of Jesus Christ” by a life of service to all people in an “undiscriminating” manner. Each professed shall have “a personal prayer life,” and be directed by a “qualified spiritual counselor of the Roman Catholic Faith.” Each shall be required to receive the “Sacrament of Reconciliation” at least during Advent and Lent; shall attend daily Mass; when possible, attend devotions toward the Blessed Virgin and to Saint Francis of Assisi; practice the virtue of humility, and show respect for the Church and the Pope.<sup>236</sup>

The general ministry of the Community shall be directed primarily “at bringing God’s presence to the gay community ...and to making the official Roman Catholic Church more aware of and responsive to the needs of the gay community as the Spirit directs.”<sup>237</sup>

Article X of the Rule as it relates to traditional vows and commitments, provides for optional celibacy of professed members that includes those who choose to live in “a permanent gay union ...a sign of total, permanent, and faithful union to others.”<sup>238</sup> Members may also “appeal to the Bishop of the Diocese to take private vows of celibacy, obedience, or poverty.”<sup>239</sup>

Membership in the Community is open to all “practicing Roman Catholics,” at least 21 years of age, who have “demonstrated an aptitude for life in a Religious Community.”<sup>240</sup> A period of training and instruction, and service is required of not less than six months.<sup>241</sup>

Article XIII of the Rule states that “The Spiritual Director of the Community should be a priest of the Diocese, and should provide a channel for communications between the Community and the Bishop of the Diocese in which the Community resides.”<sup>242</sup>

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A Community announcement noted that the group had “requested and received constructive criticism, advice, and workable guidelines to consider from Diocesan officials, priests, religious, and friends,” and that the Community has been “given the opportunity to make our parish focus solid and meaningful by participating in worship at Sacred Heart Chapel.”<sup>243</sup>

The fact that the St. Matthew Community was a member of the Catholic Coalition for Gay Civil Rights clearly indicates that it also had a political agenda.<sup>244</sup>

The St. Matthew Community later changed its name to Emmaus House.

### **Bishop Mugavero and the St. Matthew Community**

The Rule and Bylaws of the St. Matthew Community indicate that the organizers of the St. Matthew Community, who initially included at least one-matched pair of active sodomites, had an ongoing working relationship with the bishop and other officials of the Diocese of Brooklyn.

The Ordinary for Brooklyn from 1968 to 1990 was Francis John Mugavero. Like Cardinal Cooke and Bishop Moore, Mugavero was a Cathedral College graduate. He attended Immaculate Conception Seminary in Huntington, L.I., and was ordained on May 18, 1940. In 1944, after serving as assistant pastor in two Brooklyn parishes, he joined the staff of Catholic Charities and later became Executive Director of the agency, a post he held for 20 years.

On September 12, 1968, Bishop Mugavero was ordained the fifth Bishop of Brooklyn by Archbishop Luigi Raimondi, Apostolic Delegate to the United States, assisted by Archbishop Terence Cooke and Auxiliary Bishop John Joseph Boardman of Brooklyn.

Bishop Mugavero was instrumental in the establishment of the NCCB/USCC Campaign for Human Development and was a powerful mover and shaker in the NCCB’s politics of ecumenicalism. In 1973, Pope Paul VI named him a consultor of the Vatican Secretariat for Promoting Christian Unity and a member of the International Catholic Jewish Liaison Committee.

Bishop Mugavero was also intimately involved with the Homosexual Collective during his term of office. The founding documents of the St. Matthew Community indicate as much. His permission would have been necessary for any priest of the diocese to be released to serve as a Spiritual Director for the St. Matthew Community, to say Mass for its members, and to assign specific “ministries” to the professed members of the Community.

On February 11, 1976, just weeks after the Congregation for the Doctrine of

the Faith issued the mischievous “Declaration on Certain Questions Concerning Sexual Ethics,” Mugavero issued a Pastoral Letter, *Sexuality—God’s Gift*, a pro-homosexual apologia in which he pledged the Christian community to finding “new ways” to communicate the truth of Christ “to gay and lesbian people.”<sup>245</sup> Sister Jeanne Gramick and Father Robert Nugent named their homosexual ministry “New Ways” in keeping with Bishop Mugavero’s directive.<sup>246</sup>

On October 15, 2002, Manhattan attorney Michael G. Dowd filed a 60-page, \$300 million lawsuit against the Brooklyn Diocese for “aiding and abetting priests who allegedly molested forty-two children over four decades.”

At a press conference the following day, Dowd stated that Mugavero was “gay.”<sup>247</sup> The attorney charged that Mugavero, who died in 1991, was “living in a glass house,” and feared that his own sexual relationships with adult men might become public if he cracked down on abusive priests.<sup>248</sup>

It appears that the diocese was more concerned about the charge of homosexuality against Mugavero than the \$300 million lawsuit, because on October 22, 2002, Bishop Thomas Daily, Mugavero’s successor, issued a statement that focused on whether or not Bishop Mugavero had a right to his reputation, rather than the lawsuit against the Diocese of Brooklyn.

Daily also denied that Mugavero, who routinely shuffled homosexual predators from parish to parish, handled sex abuse charges

“inappropriately.”<sup>249</sup> But then Bishop Daily also excused Cardinal Bernard Law when he (Law) routinely moved serial molester Father John Geoghan around the clerical chessboard in and out of the Archdiocese of Boston.

### **Cardinal Cooke and the St. Matthew Community**

Unfortunately, Cardinal Cooke was also implicated in the Mugavero-St. Matthew Community scandal. It is inconceivable that Cooke was ignorant of the establishment of a Roman Catholic religious community of homosexuals in his own backyard. Further, he was a co-consecrator of Mugavero and very likely knew that the new bishop was an active homosexual.

Cardinal Cooke refused to take any action against Dignity Masses that were being said at St. Francis Xavier Church in Manhattan by Catholic priests for the pro-homosexual group.<sup>250</sup>

Cardinal Cooke also refused to revoke the faculties of pro-homosexual religious acting out in the archdiocese including the notorious Fr. John McNeill, ordained by Cardinal Spellman, who gave “gay friendly” retreats at

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the Manhattan House of Prayer.<sup>251</sup>

To his credit, Cardinal Cooke did ask Father John Harvey to start up an alternative organization to Dignity called Courage to help homosexuals lead chaste and spiritually re-ordered lives, but this does not wipe out his prohomosexual record as Archbishop of New York.

### **Cardinal Cooke Elevates Hubbard to Bishopric**

On March 27, 1977, Cardinal Cooke ordained Howard James Hubbard, 38, Bishop of Albany.

Hubbard's predecessor was Bishop Edwin Broderick, one of Spellman's former secretaries. Cardinal Spellman appointed Broderick Auxiliary Bishop of New York in 1967. Two years later, Cardinal Cooke assisted by Bishop George Henry Guilfoyle of Camden ordained Broderick, Bishop of Albany. Like Emerson Moore, Hubbard experienced a meteoric rise from street priest to bishop in a mere 14 years.

Hubbard was born on October 31, 1938, in Troy (Albany), N.Y. He attended Mater Christi Seminary in Albany and St. Joseph's at Dunwoodie and the North American College in Rome and was ordained a priest of the Albany Diocese on December 18, 1963.

Prior to his appointment by Pope Paul VI to the Diocese of Albany he served in various capacities as an assistant pastor, chaplain and Vicar General for the diocese, but he was never a pastor.<sup>252</sup>

Bishop Hubbard served on a number of NCCB/USCC Committees including the Campaign for Human Development. He chaired the NCCB Committee on Human Values, Marriage and the Family and became the episcopal liaison to the pro-homosexual National Catholic AIDS Network located in the scandal-ridden Santa Rosa Diocese. Pope John Paul II appointed Bishop Hubbard to the Secretariat for Non-Believers—a suitable position for Hubbard who for more than two decades has shorn the Diocese of Albany of any vestige of Roman Catholicism.<sup>253</sup>

An extensive clerical homosexual network has developed in the Albany Diocese under Bishop Hubbard, although to be fair, it should be noted that under his predecessor, Bishop Broderick, the diocese had already gained a reputation for accepting and promoting homosexual priests and seminarians.<sup>254</sup>

According to *Wanderer* reporter Paul Likoudis, throughout the 1980s and 1990s, the Diocese of Albany was plagued with clerical and religious sex

scandals including homosexual priests with live-in lovers; priests dying of AIDS from homosexual affairs; a lesbian nun who underwent artificial insemination; a priest who underwent a sex-change operation; and numerous official cover-ups of clerical sexual abuse cases that involved under-the-table payoffs to victims in the form of untraceable bank checks.<sup>255</sup>

Hubbard is also on record as favoring the ordination of homosexuals to the priesthood based on his belief that no one should be excluded from the ministry.<sup>256</sup>

On September 5, 2002, Bishop Wilton D. Gregory, President of the United States Conference of Catholic Bishops announced the restructuring of the bureau's Ad Hoc Committee on Sexual Abuse so as to include episcopal representation from all 14 episcopal regions. Despite his abysmal record of covering up clerical sex abuse activity in his own diocese, Bishop Hubbard was selected to represent Region 2 on the Ad Hoc Committee.

The Father Dozia Wilson sexual abuse case, is one of many examples of Bishop Hubbard's (and Bishop Broderick's) history of ecclesiastical malfeasance.

Father Wilson, an Afro-American priest, served as a "foster parent" to young black boys in his parish until 1976 when he was accused of sexually abusing his charges. Bishop Broderick got permission from Cardinal Humberto Medeiros to stash Wilson away in the Archdiocese of Boston to keep the priest out of the reach of the law.

When Father Wilson arrived at Sacred Heart Church in Boston, he was accompanied by a teenage boy. The youth resided at the rectory for two years, during which time he was sexually abused by Wilson. At this point, the District Attorney's office intervened and a deal was cut with the Church officials. The priest returned to his home diocese.

When Bishop Hubbard took over the reins of the Albany Diocese in 1977 he inherited the Wilson problem.

In 1979, with the assistance of Auxiliary Bishop Thomas Daily of Boston, Hubbard arranged to get Wilson into treatment at the House of Affirmation in Worcester, Mass. Hubbard picked up the hefty tab. After his release, Wilson returned to the Albany Diocese where Hubbard assigned him to two different parishes in Hudson.

In 1990, Hubbard learned Wilson was acting out again. Hubbard removed the criminal cleric from his parish and sent him away for more treatment.

Wilson finally left the priesthood in 1993, at which time he secured a job at a

residential drug treatment center for boys. In the summer of 2003, Wilson, who was living in Dobbs Ferry, N.Y., was beaten by an 18-year-old young man he picked up for sex in Manhattan. Wilson refused to press charges.<sup>257</sup>

### **Bishop Hubbard Faces Charges of Homosexuality**

The year 2004 found Bishop Hubbard himself facing charges that he was a homosexual with lovers inside and outside the clergy.

The first of the charges linked Hubbard to Thomas Zalay, a young Catholic who committed suicide on April 19, 1978, following an alleged affair with the bishop said to have begun soon after Hubbard arrived in Albany.

In early February 2004, Andrew Zalay, Thomas's brother, discovered letters that his recently deceased mother had kept from him concerning the nature and circumstances of his younger brother's death. A typed note dated August 1978 revealed the young man's confusion about his sexual relationship with Bishop Hubbard.

Thomas said Bishop Hubbard excused his homosexual activity by claiming the Bible described celibacy as being free of women and that homosex was not sinful. Thomas believed differently. He saw homosexual acts as decadent and sinful. Thomas said that he did not think of himself as a homosexual and he wanted out of the relationship. He said that the only way of "out" was suicide. He set himself on fire in his family's home in Albany.

Andrew Zalay has enlisted the aid of attorney John Aretakis who is handling a number of clerical abuse lawsuits against the Diocese of Albany. Andrew Zalay, who resides in California, said he was making the information about his brother's affair with Hubbard public in order to demonstrate that the bishop is not capable of dealing with sex abuse cases involving other predatory priests.<sup>258</sup>

One day after Bishop Hubbard held a press conference to deny Andrew Zalay's charges, Anthony Bonneau, 40, of Schenectady, N.Y., came forward to say that as a runaway teenager he had had sex on at least two occasions during the 1970s with Hubbard in Washington Park, a local pick-up spot for homosexual tricks. Bonneau said he still vividly remembers Hubbard's face.<sup>259</sup> Most people do.

Bishop Hubbard denied Bonneau's charges.

The next charge of homosexuality against Bishop Hubbard came from Judy Berben, the wife of a deceased police officer who served on the Albany

Police Department for 24 years.

Berben gave a sworn statement that her husband, Sgt. Joseph W. Berben, told her that one night in 1977 or 1978, he found Hubbard in a car in Washington Park with a teenage boy dressed like a girl. Bishop Hubbard produced his identification, but was not arrested because of his position, Sgt. Berben told his wife.<sup>260</sup>

Then, on Sunday afternoon, February 15, 2004, the roof fell in on the Albany bishop.

Father John Minkler, a priest of the Albany Diocese and diehard Hubbard critic was found dead under mysterious circumstances at his Watervliet home.

### **The Minkler File**

For more than 18 years, Father Minkler, a faithful traditional priest had documented the disintegration of the Albany Diocese under Bishop had documented the disintegration of the Albany Diocese under Bishop part series “Agony in Albany,” that appeared in *The Wanderer* beginning in March 1991, and to Steve Brady, President of Roman Catholic Faithful.

On June 10, 1995, Minkler sent John Cardinal O’Connor of New York, Cardinal Cooke’s successor, a seven-page report and six pages of notations on the horrendous situation in Albany. Minkler charged that Bishop Hubbard was the ringleader of a homosexual network operating in the Albany Diocese.<sup>261</sup> Bishop Matthew Harvey Clark of Rochester, Hubbard’s sidekick, was also mentioned in the Minkler memo.

Father Minkler stated that young homosexuals who had been kicked out of other seminaries because of their homosexual activities were readily accepted by Hubbard and ordained to the priesthood. He said that some homosexual priests were “partnered” to other priests, and that diocesan priests were routinely seen in “gay” areas of the city.

Minkler noted that Hubbard was reported to have had same-sex relations, and as of 1995, was involved with two young priests to whom he (Hubbard) had given choice assignments. These same young priests were known to have vacationed at Cape Cod with Hubbard and Clark. Minkler’s notations included the names of priests who have contracted AIDS, and of a priest who was arrested for homosexual activity who bragged that Hubbard won’t touch him because he has the goods on the bishop.

Minkler knew Cardinal O'Connor well as he had served as the bishop's private secretary when O'Connor was with the Military Vicariate of the United States.

After receiving the confidential report, O'Connor is reported to have made a personal appeal to Pope John Paul II to remove Hubbard from Albany, but to no avail.

News of Minkler's report to Cardinal O'Connor did not become public until early February 2004 at which time Hubbard made an attempt to silence the priest. Hubbard had his subordinate, Father Kenneth Doyle, order Father Minkler to come to the Chancery where the priest was forced to sign an affidavit that he was not the author of the 1995 report. Bishop Hubbard was not present at the meeting. Minkler said he signed under duress and with mental reservations.

During the peak of the controversy when Father Minkler was asked to come forward with his charges against Hubbard and other diocesan officials and priests, he said that if he did, he would be a dead man. Two days after his meeting with Hubbard's representative—he was.<sup>262</sup>

### **Homosexual Charges Against Bishop Guilfoyle**

Bishop George Henry Guilfoyle who assisted Cardinal Cooke in the ordination of Albany's Bishop Broderick, Hubbard's predecessor, was another of Cardinal Spellman's auxiliary bishops.

George Guilfoyle was born in Manhattan on November 13, 1913, the second eldest son of five children. He entered St. Joseph's Seminary in Dunwoodie in the fall of 1939 at the age of 26 and was ordained to the priesthood on March 25, 1944, in St. Patrick's Cathedral. His official biography makes no mention that he ever served as a pastor of a parish.

His administrative skills, however, attracted the attention of Cardinal Spellman who, in 1956, made Guilfoyle the Executive Director of Catholic Charities that included more than 200 separate social welfare institutions and agencies operated by the Archdiocese of New York. He also served as Episcopal Vicar of Richmond County, Staten Island. On October 17, 1964, Cardinal Spellman ordained him Auxiliary Bishop.

On March 4, 1968, Bishop Guilfoyle was installed as the fourth Ordinary of the Diocese of Camden, N.J. by Archbishop Luigi Raimondi, Apostolic Delegate to the United States.<sup>263</sup>

Almost immediately, Bishop Guilfoyle began to incorporate church “reforms” set in motion by the Second Vatican Council.<sup>264</sup> He became a mover and shaker at the NCCB serving on the Administrative Board and on the Committees on Priestly Life and Ministry, Conciliation and Arbitration (Chairman), and Budget and Finance. He was also Chairman of Health Affairs for the NCCB from 1969 to 1971. In 1969, Pope Paul VI appointed Guilfoyle to the Vatican’s Sacred Congregation for the Causes of Saints.<sup>265</sup>

At his installation speech given at St. Joseph’s Pro-Cathedral in Camden, Bishop Guilfoyle declared:

In accepting this honored office, I do so not with full awareness of the great responsibility involved, but with confidence in the faithful collaboration and strong support of the splendid clergy, religious and laity of the Diocese of Camden. United in faith and charity, and strengthened by God’s grace, we shall serve God and neighbor. In the days ahead—in the vital pastoral care of the people—I shall expend all strength and energy—I shall pray day and night for the spiritual and material welfare of all the People of God in this area of the Lord’s Vineyard.<sup>266</sup>

Bishop Guilfoyle did not keep his promise to the Catholic faithful of the Diocese of Camden.

### **The Adamo Affidavit**

On March 10, 1998, a well-known priest from the Camden Diocese walked into the Law Office of Stephen C. Rubino in Westmont, N.J., and swore out a six-page affidavit. Attached to the affidavit were eight pages of letters and correspondence from his superior, Bishop James T. McHugh, who succeeded Bishop Guilfoyle on May 13, 1989.

The priest was Msgr. Salvatore J. Adamo, the former Executive Editor of the diocesan newspaper the *Catholic Star Herald* until 1977, when Bishop Guilfoyle relieved him of his duties following a controversial series Adamo wrote on censorship in the Catholic press.

Msgr. Adamo was a kind of a liberal gadfly whose anti-Magisterial opinions frequently found a voice in the *Philadelphia Daily News* and the *Courier Post*.

On this particular day, Adamo was a man with a mission—a mission to tell the truth about “the germination of tragic incidents of pedophilia and sexual abuse that is known to have been incessantly rampant within the Diocese of



Camden throughout the decades—incidents which remain disclaimed as part of a concerted cover-up to avoid moral responsibility and financial culpability.”<sup>267</sup>

Msgr. Adamo said that he was breaking the silence formally imposed upon him by Bishop McHugh under the threat of losing his pension and his post as pastor of St. Vincent Pallotti Church in Haddon Township. He explained that he didn’t intend to disgrace anyone or anyone’s memory, but that he was disclosing the truth in the interests of vindicating the victims of clerical sex abuse some of whom were represented by attorney Rubino.<sup>268</sup>

In his affidavit, Msgr. Adamo stated:

11) A discernible change occurred within the Diocese of Camden in regard to the issue of sexual expression with the ascension of the most Reverend Bishop George H. Guilfoyle ...(his) sexual preference was apparent. ...(He) came to be referred to as the “Queen of the Fairies.” He was a loyalist to the Most Reverend Cardinal Spellman and was prone to promote his alleged male “lovers.” Reverend Patrick Weaver, a twice-convicted pedophile who remained protected for years within the silent sanctum of the Diocese of Camden so as to avoid scandal and to cover up the record in Rome was Guilfoyle’s spiritual advisor.<sup>269</sup>

(12, 13) The Most Reverend Bishop George H. Guilfoyle’s “pimp” was observed to be Reverend Monsignor Philip T. Rigney, who had previously served as secretary to the Most Reverend Bishop Bartholomew J. Eustace ... Therefore it was ... Monsignor Philip Rigney who actually came to run the Diocese of Camden, as he became positioned as Director of Vocations to fill pastoral vacancies and make hierarchical recommendations for priests having a homosexual propensity.<sup>270</sup>

Msgr. Adamo claimed that the presence of homosexual bishops and their homosexual appointments insured the safety of those pedophiles who preyed upon youth—and resulted in “a code of silence” that had prevailed in the Camden Diocese for decades.<sup>271</sup>

In light of these crimes which have been perpetrated upon the faithful by their priests, said Adamo, “atonement” must be sought by Church officials and repentance expressed for “the desecration of a sacred trust that has been invested in those who have represented the Catholic Church to its laity. He also insisted that “medical intervention and emotional support for victims be

offered by the Diocese of Camden” and fair and adequate compensation for the ruinous offenses perpetrated upon the victims must be considered as appropriate and right so that the Christian message can be proclaimed without the taint of unredressed sin.”<sup>272</sup>

The case of twice-convicted sexual predator Father Patrick Weaver went back to 1966 when Bishop Celestine J. Damiano was the Ordinary of the Camden Diocese.

Stephen Gandy was only 14 when he was sexually assaulted by Father Weaver during a visit to a Catholic parish in Collingswood, N.J. to inquire about studying for the priesthood.

Mrs. Gandy reported the incident to Bishop Damiano who told her not to go to the police and promised counseling for the wayward priest. The counseling never materialized. Later, when Mrs. Gandy continued to pursue the matter with the Chancery, she was told she’d be “condemned to hell for doubting a Prince of the Church.”<sup>273</sup> Bishop Damiano permitted Weaver to continue his criminal activity.

When Bishop Guilfoyle took over the Camden Diocese in January 1968, he made Father Weaver his “spiritual director.”<sup>274</sup>

Father Weaver went on to molest other teenage boys until his arrest and conviction in 1985 for sexually abusing his own nephew and another boy. Looking back, the 49 year-old Stephen Gandy recalled that there was “a notorious band of priests who just blanketed the Camden Diocese in the ’60s and ’70s ...the monsters I lived with weren’t hiding under my bed. They were giving me communion.”<sup>275</sup>

Adamo accused Monsignor Philip T. Rigney, another serial rapist who worked at the Camden Chancery, of pimping for Bishop Guilfoyle.

Msgr. Rigney was also accused of molesting Robert Young and his brother Philip hundreds of times between 1978 and 1983, but Rigney denies the charges. Another teenage boy, a runaway that Rigney invited to live at the rectory of St. Joseph’s Pro-Cathedral in Camden also charged that Rigney raped him.

Even though Guilfoyle knew that Rigney was a sexual predator of young boys, he continued to move the priest from parish to parish until the priest’s retirement in 1987.

In 1989, Msgr. Rigney retired to the “gay-friendly” Diocese of Palm Beach then under Bishop Thomas Daily. Rigney arrived in Palm Beach with a letter

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of recommendation from Camden's new Bishop James T. McHugh.

### **Bishop McHugh Continues Cover-Up in Camden**

Bishop James Thomas McHugh, who owed his bishopric to Archbishop (later Cardinal) Theodore McCarrick, Cardinal Cooke's former secretary, continued the pattern of sexual abuse cover-ups laid down by his predecessors, Bishop Damiano and Bishop Guilfoyle.<sup>276</sup>

In 1989, the year that McHugh was installed in Camden, the diocese made an out-of-court settlement with a victim of Rev. J. McElroy, who admitted molesting the 12-year-old boy in a shower stall at St. Francis de Sales rectory in Barrington. McElroy received a five-year jail sentence. Another victim of McElroy who received a settlement of \$700,000 from the diocese, claimed that the priest had threatened him into silence with guns and knives.<sup>277</sup>

During the 1990s, Bishop McHugh permitted a convicted sexual predator named Father William C. O'Connell, who hailed from the Diocese of Providence, R.I., to set up shop as a "volunteer" at Our Lady Star of the Sea Church in Cape May, N.J.<sup>278</sup>

In response to criticism that the Camden Diocese should have barred a convicted criminal from serving in any capacity as a priest in Camden, McHugh's public relations officer, Andrew J. Walton responded that the diocese did not know of that [past] conviction.<sup>279</sup> In a follow-up statement, diocesan lawyers in court papers claimed that even if the Camden Chancery knew of the priest's criminal past, "It is well-recognized that a bystander has no duty to provide affirmative aid to a person in peril."<sup>280</sup>

The Adamo affidavit was not made public until the spring of 2002 when Atlantic County Superior Court Judge John G. Himmelberger Jr. ruled that it was not admissible evidence in several abuse cases involving the Diocese of Camden. That's when the Newark *Star Ledger* broke the story.

By this time, Msgr. Adamo was dead.

Bishop McHugh, who had moved up to become the Bishop of Rockville Centre, L.I., was also dead.

The new Bishop of Camden was Nicholas Anthony DiMarzio. When the Adamo story broke, Bishop DiMarzio instructed the Diocesan

Office of Communications to issue a statement that characterized Msgr. Adamo as "an angry, bitter man who resented being passed up for

promotion,” and Adamo’s affidavit as being “full of unsubstantiated claims and untruths.”<sup>281</sup>

This writer believes that Msgr. Adamo was correct in his identification of Bishop Guilfoyle as a homosexual prelate and that Guilfoyle’s homosexual vice secured a circle of protection for the pederasty ring that ran full throttle in Camden for more than 30 years.<sup>282</sup>

### **The Battle for Springfield, Mass.**

Not all of Spellman’s boys went south. Some went north and some went west.

After Bishop Thomas O’Leary died in the fall of 1949, the Springfield Diocese in Massachusetts became the center of a struggle for ecclesiastical power and authority between Cardinal Spellman, who wanted the diocese for one of his favorites, Monsignor Christopher Joseph Weldon, and Cardinal Cushing, Metropolitan of New England who was being pressured for the job by his (and the late Cardinal O’Connell’s) private secretary, John Wright, the very ambitious Auxiliary Bishop of Boston.

Pope Pius XII ultimately reached a compromise by carving out the Diocese of Worcester from the Springfield Diocese and giving it to Wright. The Diocese of Springfield, now reduced territorially about one-third, went to Weldon.

The stage was now set for the creation of AmChurch’s epicenter of clerical sex abuse.

### **The Springfield-Worcester Pederast Sex Ring**

Christopher Weldon was born in the Bronx, N.Y. on September 6, 1905. He was one of six children of Patrick and Mary Weldon. He attended the Grand Preparatory School and College of St. Sulpice in Montreal, and then transferred to St. Joseph’s in Dunwoodie for his seminary training. He was ordained in 1929 at St. Patrick’s Cathedral.

Following his ordination, he attended the Catholic University of America in Washington, D.C. and served as assistant pastor at St. Francis of Assisi Church in Mt. Kisco. His next assignment was a chaplainship at the Newman School for Boys in Lakewood, N.J. where he served for four years. He then returned to parish work in the Bronx and Manhattan. From 1942 to 1946, Father Weldon served as a Lt. Commander and chaplain in the U.S. Navy.

It was about this time that Weldon’s clerical career took a direct turn

upwards. Cardinal Spellman had noticed him.

Spellman brought Weldon to the Powerhouse and made him Master of Ceremonies in charge of public liturgical celebrations. One year later, in 1947, Spellman's close friend, Pope Pius XII, elevated Weldon to the rank of papal chamberlain and domestic prelate and Spellman made him Assistant Director of Catholic Charities for the Archdiocese of New York. In 1948, Msgr. Weldon became the Executive Director of Catholic Charities. On March 24, 1950 Cardinal Spellman consecrated Weldon Bishop of Springfield in St. Patrick's Cathedral. With Weldon as the Ordinary of Springfield, the clerical pederast/homosexual clique operating out of the Dioceses of Boston and Springfield (and now Worcester) gained a powerful ally and fellow traveler.

### **Enter Father Raymond Page**

Father Raymond J. Page was born in Worcester in 1918. He was ordained in 1946 for the Diocese of Springfield by Bishop Thomas O'Leary, but came under Bishop John Wright's jurisdiction in 1950 when the new Diocese of Worcester was created.

When Bishop O'Leary died on October 10, 1949, Cardinal Spellman, the reigning prelate at O'Leary's funeral, chose the young and handsome Page to be one of his two attendants.

Father Page's first parish assignment was Notre Dame Church in Southbridge.

When John Wright was made Bishop of Worcester, Page's clerical career took off.

Bishop Wright assigned the 33-year-old priest the plum position of Administrator of St. Anne and St. Patrick Parish in Sturbridge with its famous Shrine of St. Anne.

Page had many influential Church contacts including his childhood friend and classmate at Grand Seminary of St. Sulpice in Canada, Timothy J. Harrington. Both Page and Harrington were predatory homosexuals.

After Harrington became the third bishop of Worcester, Harrington wanted to make his partner in crime an auxiliary bishop, but Page declined as he was nearing retirement age. Instead, he settled for Protonotary Apostolic, the highest level of monsignor, and the post of Vicar General of the Diocese of Worcester.<sup>283</sup>

Reverend Page had a wonderful nephew named William "Bill" Burnett.

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Bill Burnett came from good Catholic stock. His parents were active parishioners of St. Michael's Cathedral, seat of the Springfield Chancery. He attended Cathedral Grammar and High School and served as an altar boy at the Cathedral. As he got older, the Sisters of St. Joseph entrusted him with the care of the sacristy and altar when they took their short summer vacations in Holyoke.

In 1949, tragedy struck the Burnett family. Nine-year-old Bill's father died. The next year, he lost his grandfather on his mother's side. Bill's mother was forced to seek employment outside the home and the care of Bill Burnett and his older brother was given over to his maternal grandmother and her much-adored priest/son, Reverend Raymond Page.

After his father's death, St. Michael's Cathedral became like a second home to Bill.

When he was 11-years old, Bill Burnett was sexually assaulted by a priest at the Cathedral. The priest was in charge of altar boys and also directed the Scouting Program for the diocese.

Bill confided the details of his abuse to his uncle-priest.

Father Page reacted to news of the abuse by taking his nephew for two short "counseling" sessions with a monk-psychiatrist at St. Joseph's Abbey in Spencer, Mass. St. Joseph's is a cloistered Roman Catholic monastery of monks of the Cistercian Order of the Strict Observance, popularly known as Trappists.

Then, according to Burnett, his uncle/priest began to molest him. "It became a year round thing," he said.

Reverend Page started grooming Bill by asking his nephew to show him the manner in which the priest at the Cathedral had abused him. Later, Page invited two other priests from the Springfield Diocese to join in the "games." According to Burnett, during this same time period, Page was also having sex with young men at the Shrine of St. Anne, mainly seminarians, most of whom eventually left the seminary and/or the priesthood.

On at least two occasions, Burnett later recalled, Bishop Weldon of Springfield participated in the "games" at St. Michael's Cathedral.

During the ensuing years, Burnett lived out the double life of model student and guilt-ridden abuse victim. He kept his secret well. After all, to quote Cardinal Spellman, "Who would believe it?"

As a way of striking back, Burnett said he stole money from his uncle's safe and gave it to charity, anonymously—an act that gave him a modicum of

revenge against his abusers. He said he also liked to play priest with vestments and linens he stole from his uncle.

The sexual abuse of Bill Burnett at the hands of his uncle and other clerics continued, year after year, season after season, until 1959 when he graduated from Cathedral High School and left home for the Air Force. It was not a successful venture. Neither were his short stay at a Maryknoll seminary in Illinois, a subsequent marriage, an adulterous affair and remarriage (this time outside the Church), and numerous professional and business dealings.

One particular devastating incident took place in 1966 after Burnett secured a position with the Confraternity of Christian Doctrine (CCD) program in the Diocese of Austin. He said he was pressed into sexual service by two Chancery officials serving under Bishop Louis J. Reicher, the first Bishop of Austin.

In 1979, William Burnett found himself in a maximum-security prison cell—first, for nine years for bank robbery—then life imprisonment for homicide. The psychiatrists who treated Burnett in prison noted his selfdestructive tendencies, but he never revealed his dark secret about his history of sexual abuse at the hands of clerical predators including his own uncle, Reverend Page.

This writer's written correspondence with Mr. William Burnett started on February 28, 2002, and has continued to the present time. He has given me permission to write up his story so that the truth may be known and other youngsters spared his fate.

I should like to add an important notation to William Burnett's story.

When Bill's mother learned what had happened to her son, she went into a state of denial. She told Bill to forget the whole thing. She did, however, confide the story of the sexual abuse of her son at the hands of Msgr. Page and other diocesan clerics to her long-time friend, Msgr. "Timmy"

Harrington, the future Bishop of Worcester. According to Burnett, Harrington told him personally not to reveal anything to anyone. Many years later Bill Burnett admitted that Harrington became one of his abusers.

In 1995, the incarcerated Burnett wrote to Bishop Thomas Dupré of the Springfield Diocese concerning his abuse. Dupré comprehended the situation immediately, for as we shall see, he himself was an experienced sexual predator. Not unexpectedly, neither Harrington nor Dupré made any move to dislodge the expanding Lavender Mafia in the Springfield and Worcester Dioceses.

Monsignor Raymond Page died in 1998. He left all of his estate to his close friend Fr. George Denomme of the Worcester Diocese.

### **Msgr. Page and the Teczar Case**

As Vicar General of the Worcester Diocese under Bishop Harrington, Msgr. Raymond Page was in a position to observe and report the comings and goings of the members of the ever-expanding Worcester-Springfield Diocesan homosexual underground. In the early 1960s, Msgr. Page was forced to come to grips with the public accusation of one of his pederast contemporaries—Rev. Thomas Teczar.

Thomas Teczar was born in 1941. In 1967, his widowed mother remarried into a very wealthy Worcester Catholic family that could buy virtually anything he wanted, and he wanted ever so much to be a priest. He began his seminary training at St. Paul's Seminary in Ottawa at the age of 20. Shortly after he had entered the seminary, he was told by the seminary director that he should not be a priest, period. Bishop Bernard Flanagan, Teczar's Ordinary, was advised of the director's decision. Still Teczar persisted.<sup>284</sup>

In 1963, Teczar visited Bishop John Wright, then Bishop of Pittsburgh, to ask his assistance in finding another seminary that would accept him, but Wright turned the young man down. Teczar went back to Worcester.

In 1964, Bishop Flanagan got Teczar into St. Francis Seminary in Loreto, Pa., but in January 1967, just three months before completing his studies, seminary officials asked him to leave.

The ostensible reason for his dismissal was that Teczar broke a seminary rule regarding the driving of a car. The real reason can be traced to an incident that occurred in the summer of 1966 when Teczar worked as a counselor at the McAuley Nazareth Home for Boys directed by Msgr. Edmond Tinsley for Catholic Charities in Leicester, Mass. Teczar was discovered giving a 10-year-old boy "a bath."<sup>285</sup>

After Teczar's second dismissal from a seminary, Bishop Flanagan assigned him to a parish in Winchendon as a deacon, but things went sour there too. The pastor at Immaculate Heart of Mary reported his concerns about Teczar's relationship with a young man from the parish to the bishop.

Teczar then decided to apply for admission to the Catholic University of America School of Sacred Theology in Washington, D.C., but Flanagan assigned him to the Cathedral of St. Paul instead.



In December 1967, Bishop Flanagan ordained Father Teczar a priest of the Diocese of Worcester. He then sent him to Catholic University to complete his education.

While the new priest was still a student at Catholic University, the Dean of the college warned Bishop Flanagan that Teczar had a “predilection for intimate and rather exclusive companionship with young boys.”<sup>286</sup> Bishop Flanagan ignored the warning.

### **Father Teczar’s Sexual Exploits in Uxbridge**

When Teczar returned to the diocese, Bishop Flanagan assigned him to two local parishes in Worcester where he could keep an eye on the priest before assigning him to St. Mary’s Church in Uxbridge in the fall of 1970. before assigning him to St. Mary’s Church in Uxbridge in the fall of 1970. year-old boy named David Lewcon.

Lewcon was by all evidence a very vulnerable young man. He was a loner, a country boy with few friends among his classmates and a virgin. Lewcon said he experienced the pull of same-sex attraction, but that he tried to fight it off.<sup>287</sup>

Teczar’s predecessor at St. Mary’s was Fr. Thomas Kane, who shared Teczar’s passion for adolescent boys. While he was pastor, Kane attempted to seduce young Lewcon, but without success. Kane may have recommended the unhappy young man to Teczar as a possible target before he left St. Mary’s.

Kane would go on to gain fame and fortune as the co-founder of the House of Affirmation in Worcester for troubled clergy from the United States and abroad. The facility also doubled as a place of assignation for continuing criminal activities with young boys by Kane and his pederast friends.<sup>288</sup>

Father Teczar began his grooming of Lewcon by lavishing his attention on the young man. The latter recalled that the priest made him “feel good.”<sup>289</sup> Soon Lewcon was a regular fixture at the parish rectory where he listened to music in the priest’s room.

Teczar also took the boy to St. Joseph’s Abbey in Spencer, Mass. several times a week ostensibly to meet the Trappist monks.<sup>290</sup> The reader will recall that William Burnett reported that his uncle, Msgr. Raymond Page, brought him to the same Trappist monastery for “counseling” before his uncle-priest began to sexually abuse him.

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By early 1971, the priest's sexual relationship with Lewcon progressed from body rubs to masturbation.

Lewcon said that although he was uncomfortable with the growing intimacy of the relationship, he continued to maintain contact with Father Teczar.

In March 1971, Lewcon accompanied the priest to Cape Cod to visit Teczar's parent's home where the Teczar reportedly masturbated Lewcon to orgasm.<sup>291</sup>

Teczar then began a long sequence of transfers that took him from St. Ann's Church in Leominster, to St. Aloysius Church in Gilbertville, to Immaculate Conception in Worcester to Sacred Heart Church in Gardner, and finally back to St. Aloysius, this time as pastor.<sup>292</sup>

In 1974, the desperate Bishop Flanagan sent Father Teczar for treatment to the House of Affirmation (HOA) which had opened its door only one year earlier. The Director of the new residential facility was none other than Fr. Thomas Kane from St. Mary's Parish. After a year at the HOA, the priest resumed his round of Worcester area parishes where he continued to act out his sexual fantasies on young boys.

In March 1983, Bishop Flanagan retired and Bishop Harrington inherited the problem priest. Three years later, in 1986, Harrington placed Father Teczar "on leave" from the Diocese of Worcester.

That fall, Father Teczar tried to get incardinated into the Diocese of Norwich, Conn. headed by Bishop Daniel P. Reilly, who later became Worcester's fourth bishop.

In October 1986, Bishop Reilly received a letter from Msgr. Raymond Page, Vicar General of Worcester, confirming that Father Teczar was on a leave of absence from the Diocese of Worcester. Msgr. Page also informed Bishop Reilly, that Bishop Harrington had told him that Father Teczar had left a slew of "damaged youngsters" behind him and that the police were on his trail for the molestation of young boys. Wisely, Reilly took the hint and turned Teczar down.<sup>293</sup>

### **Diocese of Fort Worth Accepts Teczar**

In September 1988, Bishop Harrington was informed by his attorney James Reardon that Father Teczar had found a "benevolent" bishop in the person of Bishop Joseph Patrick Delaney, the Ordinary of the Diocese of Fort Worth.

Bishop Delaney was ordained a priest of Fall River, Mass. and no doubt took Teczar into his diocese as a favor to Bishop Harrington, although he, like

Bishop Reilly, had been informed of the priest's criminal career by Harrington in a face-to-face encounter before Teczar came to Fort Worth.

Bishop Delaney assigned Father Teczar to St. Rita's Parish in Ranger, Texas. All appeared to go well until 1993, when the bishop was informed that the priest was accused of molesting two young men from his parish. Bishop Delaney immediately ordered Teczar into treatment at the St. Luke Institute in Maryland, after which Teczar returned to his family home just outside Worcester.

In 1996, Bishop Daniel Reilly, now the Ordinary of the Diocese of Worcester, received the news that David Lewcon had filed a sex abuse civil suit against both Father Teczar and the Worcester Diocese. In a separate out-of-court settlement, Lewcon was paid an undisclosed amount of money in exchange for dropping the diocese from the suit.

The case against Father Teczar went to trial in Worcester Superior Court in September 2002, and was covered in depth by the *Telegram & Gazette*. Mr. Lewcon, 48, was represented by the Boston firm of Brody, Hardoon, Perkins & Kesten. Rev. Teczar was represented by high-powered Worcester lawyers Louis P. Aloise and Michael C. Wilcox. Judge Peter A. Velis presided over the trial.<sup>294</sup>

Dr. John Daignault, a member of the staff of McLean Hospital at Harvard Medical School, testified for the plaintiff. He stated that Mr. Lewcon had "lost his soul" and had incurred permanent long-term emotional damage as a result of the sex abuse inflicted by Father Teczar.<sup>295</sup>

When Lewcon took the stand he stated that he was not aware of the terrible impact that Teczar's actions had upon his life until he began to correspond with other victims of sex abuse in the Boston area.

The defense argued that Lewcon was of the age of consent when Teczar administered him back rubs, and nothing more.<sup>296</sup> Teczar's lawyers stated that Lewcon went on to engage in homosexual relations with other men, and that for a number of years after the initial incident in 1971, he maintained a cordial relationship with the defendant.<sup>297</sup> In October 2002, the jury found for the plaintiff David Lewcon, that is, it found Rev. Teczar guilty of the sexual molestation of the youth. However the jury declined to offer monetary damages to Mr. Lewcon.<sup>298</sup>

### **More Troubles Ahead for Teczar and Worcester Diocese**

The end of the Lewcon Case, however, did not bring closure to Rev. Teczar

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or the Diocese of Worcester.

In 2004, two men who were sexually molested by Teczar when he was in Texas, brought a lawsuit (later amended) against the Rev. Thomas Teczar, the Dioceses of Fort Worth and Worcester, Bishop Joseph Delaney, and Auxiliary Bishop George E. Rueger of Worcester. Bishop Rueger who is being sued individually, has himself been accused of sexual molestation.<sup>299</sup>

Tahira Khan Merritt, a Dallas lawyer who filed the original case in Tarrant County District Court, in Tarrant, Texas, 153rd Judicial District Court for her client John Doe I on December 30, 2003 has been joined by

Houston/Worcester attorney Daniel Shea and his client, John Doe II.<sup>300</sup> The claims against the defendants include conspiracy to commit sexual assault, breach of confidential relationship, assault by offensive physical contact, intentional infliction of emotional distress, fraudulent concealment and negligence.<sup>301</sup>

In an exclusive interview with the Worcester Voice, a lay monitoring group, Attorney Shea stated that “Teczar left Texas the same way he had previously left Massachusetts, with the police on his tail and the bishops greasing his skids.”<sup>302</sup>

Rev. Teczar who was freed on \$30,000 bail, has been arrested under a warrant issued by the Sheriff’s Department in Texas and served under Governor Mitt Romney of Massachusetts. He is awaiting trial.

### **The Murder of Daniel Croteau**

On April 15, 1972, the body of 13-year-old altar boy Daniel Croteau was found floating face down in the Chicopee River in Springfield, Mass. His skull had been crushed with a rock and his body dumped in the river a few miles from his home. An autopsy revealed that the victim had been highly intoxicated at the time of death.<sup>303</sup>

The primary suspect in the murder was and is Father Richard R. Lavigne. However, the priest has never been formally charged with the crime as all DNA tests of blood samples found at the scene of the murder have proved to be inconclusive.

Although we do not know if Lavigne murdered Danny Croteau physically, we do know that Father Lavigne murdered his soul, for the newly ordained priest was a habituated sexual predator of young boys and a debaucher of young clerics.

Father Lavigne was ordained a priest of the Diocese of Springfield by Bishop Christopher Weldon in 1966 and assigned to St. Catherine of Sienna Parish.

The Croteaus were parishioners of St. Catherine's when Father Lavigne befriended them.

There were seven Croteau children, two girls and five boys. Carl, Jr., Greg, Joseph, Michael and Daniel, the youngest, all served as altar boys at their parish church.

When Father Lavigne offered to help the financially strapped Croteau family with groceries and babysitting with the boys, and when he brought the boys to the rectory and his parents' house for sleepovers, Danny's parents were grateful, not suspicious. After Father Lavigne was transferred from St. Catherine's to St. Mary's parish the family friendship continued.

Carl and Bernice "Bunny" Croteau didn't seem to notice the gradual changes that were taking place in their sons particularly Danny who started to hang out with undesirable friends and hitchhike his way around town. In the eyes of one keen observer, Danny appeared to be growing up too fast.<sup>304</sup>

After the murder of his son, Carl Croteau recalled that Father Thomas Griffin, pastor of St. Catherine of Sienna, had complained that Danny and other altar boys were being disrespectful to the Eucharist and that they were caught eating pieces of the Sacred Host outside the church.<sup>305</sup> Anny, the housekeeper at St. Catherine also reported that Father Lavigne persuaded some of the boys from the parish school to skip classes and spend time with the priest in his private bedroom at the rectory.<sup>306</sup>

One week before he was killed, Danny came home with a hangover after spending the night with Father Lavigne. Carl and Bunny were concerned about the incident, but it was the early 1970s, and like most Catholic parents, they were clueless when it came to clerical sexual abuse.

Bishop Weldon, Father Lavigne's superior, however, was not clueless. He knew that Father Lavigne was a sexual predator. He also knew that if Lavigne was charged with murder and/or sex molestation, his own pederastic practices could come to light. Something had to be done.

According to an affidavit filed on December 12, 2003 by Carl Croteau, after he learned of the murder of his son, he and his wife went to the police station in Chicopee and signed a complaint for murder against Lavigne. Carl's son Joseph, who finally told his parents that the priest had molested him, also signed a complaint against Father Lavigne.

A few days later, Father Leo O'Neill, a curate at St. Catherine of Sienna and

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friend of the family visited the Croteau home. Carl Croteau did not know it, but Father O'Neill was serving as Bishop Weldon's errand boy. Carl Croteau reported that when the priest heard that the Croteaus believed Father Lavigne murdered their son, the priest "looked as white as a sheet and appeared nervous and trembling."<sup>307</sup>

A week or two later, Father O'Neill was back. He handed Carl a wad of bills. The money he said was intended to fund a brief vacation for the distraught family. Carl said he saw the gesture as simply an act of kindness by the parish, not a payoff for silence.<sup>308</sup>

In his 2003 affidavit, Carl Croteau stated, "Based upon my conversations with Father O'Neill, I believe that he knew in the late 1960's that Father Lavigne molested boys. It is further my opinion that Bishop Weldon, and the other bishops who served in the time up through Father Lavigne's conviction, knew that Richard Lavigne molested boys and never did anything about it."<sup>309</sup>

What Carl Croteau did not know was that Bishop Weldon had a vested interest in keeping Father Lavigne out of the hands of the law.

After the family returned from a vacation to Disneyland, James Egan, an attorney for the Springfield Diocese who was also representing Father Lavigne, came to the Croteau house unannounced. He wanted to know, "What do you want out of this? Is there anything you want?" Carl Croteau still hadn't gotten the message. He asked Egan, "What do you mean, what do we want?" There was an awkward silence, then Egan said, "Well, if you ever decide you need something, let us know." Then he left without any further discussion. Carl said he never heard from him or the Springfield Diocese again.<sup>310</sup>

The local district attorney, Matthew J. Ryan, known to have close ties to the Chancery and to Bishop Weldon, let the statute of limitations pass without prosecuting Father Lavigne for the murder of Danny or the sexual molestation of Joseph Croteau. After all, what jury would believe that a priest murdered an altar boy? One wonders what Ryan's reaction was when he later learned that Lavigne had molested two of his (Ryan's) nephews.

After Danny's murder, Bishop Weldon permitted Father Lavigne to continue his parish work with no restrictions. So did Bishop Joseph F. Maguire who took over the Springfield Diocese in October 1977.

In 1986, Bishop Maguire received an anonymous letter detailing an alleged molestation by Lavigne that took place in 1984 while the priest was serving

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at St. Joseph's Church in Shelbourne. The lawyers for the Springfield Diocese "denied access" to the investigating officer who wanted to search St. Joseph's rectory.<sup>311</sup>

In 1992, Bishop John A. Marshall, Maguire's successor, removed Lavigne from active duty following a conviction for molestation one year earlier in which a plea bargain had been reached. The priest was given a suspended sentence with 10 years probation and sent for "treatment"—where else, but St. Luke's Institute in Maryland.

However, it was not until the diocese was hit by a battery of lawsuits that any meaningful action was taken against Lavigne.<sup>312</sup>

In 1994, the Springfield Diocese settled a \$1.4 million lawsuit brought by 17 alleged victims of Father Lavigne. The charges included sodomy and threats against the lives of the victims if they snitched on the priest. Two years later, in 1996, the diocese settled a lawsuit with Joseph Croteau, Danny's brother, who had also been violated by Lavigne. Lavigne had also attempted to sexually molest Carl, Jr. and Greg Croteau. There are at least 20 more lawsuits involving Lavigne pending. To date Lavigne has not spent one day in jail. Lavigne continues to live with his elderly mother not far from where Danny was murdered and draws a monthly check for \$1,030 from the Springfield Diocese.

The Holy See did not get around to defrocking Lavigne until January 2004. By this time, the Massachusetts Offenders Registry Board had already classified Lavigne as a Live 3 [high-risk] re-offender.

Since that time, there have been two important events that have helped shed additional light on the pattern of cover-up of incidents of clerical molestation in the Springfield Diocese with possible connections to the murder of Danny Croteau, thirty-three years ago.

First, Father James J. Scahill, pastor of St. Michael's Church in East Longmeadow, swore in a legal deposition that at a 2002 meeting of the Presbyteral Council, Bishop Thomas Dupré, who replaced Bishop Marshall as the Ordinary of Springfield in March 1995, happily remarked:

"Fortunately for us, before his retirement, Bishop Weldon destroyed many personal and personnel records."<sup>313</sup> Scahill said the remark followed a discussion of charges of massive cover-up of incidents of clerical sexual abuse against the Archdiocese of Boston. Apparently Scahill, who was ordained by Bishop Weldon, was unaware that Weldon was a pederast, as he made no critical remark against the bishop other than that he was obsessed

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with record keeping of all kinds.<sup>314</sup>

The second important event occurred on February 10, 2004, when Pope John Paul II accepted the resignation of Bishop Thomas Dupré, Springfield's seventh Ordinary, following accusations that Dupré has sexually molested and raped two youths in the mid-1970s.

**Bishop Thomas Dupré—Another Murderer of Souls** Bishop Thomas Ludger Dupré's clerical career spanned almost 45 years.

He was born on November 10, 1933, in South Hadley Falls and spent much of his youth in Hadley, Holyoke and Chicopee. His father and older brother worked in the paper mill. His mother suffered from schizophrenia. Later in life, Dupré recalled the nightmarish world in which she lived and how she managed to cling to her Catholic faith through her long ordeal. Thomas Dupré attended Assumption College in Worcester and then began his studies for the priesthood at the Grand Seminary of St. Sulpice in Montreal. He completed his graduate work at Catholic University and was ordained by Bishop Weldon on May 23, 1959, at St. Michael's Cathedral.

Dupré's early clerical career was divided between his duties as assistant pastor at churches in Chicopee and Ludlow and his work at the Chancery where he worked himself up the ecclesiastic ladder to Vicar General and Chancellor.

In 1978, one year after Bishop Weldon retired, the new Ordinary for Springfield, Bishop Joseph Maguire, made Dupré pastor of St. Louis de France Church in West Springfield. The parish included a large population of newly arrived refugees from Vietnam and Southeast Asia.

In 1990, Bishop McGuire made Dupré an auxiliary bishop. When Bishop Marshall was installed on February 18, 1991, he kept Bishop Dupré on staff at the Chancery. Three years later, when Bishop Marshall died, Pope John Paul II appointed Dupré to head the Diocese of Springfield.

Details of Dupré's years as a sexual predator and sodomist surfaced in February 2004 in *The Republic*, following a two-year investigation by the newspaper's reporters and staff.<sup>315</sup>

The first of Dupré's accusers was a former refugee from Southeast Asia. The man said he was 12-years-old and newly arrived in the United States when he first met Father Dupré. The young boy's father was still alive, but had been left behind in Vietnam. This factor made the youth a particularly inviting



target for a sexual predator like Dupré.

Dupré promised to teach the lad to read English. Instead he stole the boy's innocence. His first sex act with his victim was to have the boy masturbate him. Gradually, the priest worked his way up to sodomy. The boy was plied with wine and cognac before each assault. Father Dupré took the boy across state lines to Connecticut to purchase "gay" porn and out of the country to Canada for a vacation trip. The abuse continued until the youth went to high school and started dating girls.

Father Dupré's superior at the time was Bishop Weldon. The second of Dupré's accusers was the refugee boy's best friend, a fresh-faced, all-American boy. The affair began by the former showing the latter some "gay" porn that Father Dupré had purchased. Dupré sexually molested victim number two from age 13 to age 20. During this period the boy's father died, but that didn't seem to bother Dupré. The abuse continued.

As the boys got older, Dupré tried to keep them in line by reminding them to stay away from places like bathhouses where they (and he) could contract AIDS. He told them that he really loved them and was concerned about their welfare. Both boys parted from Dupré on friendly terms. Their decision to go public was attributed to comments that Dupré made in opposition to "gay marriages," and his record of playing hard ball with victims of clerical sex abuse.

Immediately after Bishop Dupré was removed as head of the Springfield Diocese he was reported to have checked into St. Luke's Institute in Maryland. The District Attorney convened a grand jury to hear the case against Dupré.

On September 24, 2004, a grand jury convicted Bishop Dupré on two counts of child rape, the first American bishop to be so charged. However, he was not prosecuted because the charges fell outside the statute of limitations. A civil suit filed in March 2004, is still pending.

Bishop Thomas Dupré, Bishop Emeritus of Springfield, is reported to still be at St. Luke's. He has taken the Fifth Amendment in response to the lawsuit against him.<sup>316</sup>

In the meantime, cases of alleged sexual abuse continue to pile up at the door of the Springfield Diocese—the majority of abuses having occurred between 1966 and 1970 when Bishop Weldon, Spellman's choice, served as the Ordinary of the diocese.

On March 9, 2004, Pope John Paul II named New York Auxiliary Bishop Timothy A. McDonnell as the eighth Bishop of Springfield. The diocesan press release that accompanied McDonnell's appointment indicated that he had played a key role in helping to manage the scandal-ridden Covenant House following the Father Bruce Ritter sex abuse debacle. McDonnell attended St. Joseph's Seminary and was ordained by Cardinal Spellman on June 1, 1963.<sup>317</sup>

Having traced the homosexual/pederast network that has thrived in the Springfield Diocese from January 1950 to February 2004 under at least four Ordinaries, let us turn our attention again to Springfield's sister diocese—Worcester and its first Ordinary, Bishop John J. Wright.

### **Young John Wright in Boston**

Bishop John Wright probably came as close to the Renaissance Man as any American prelate with the exception, perhaps, of William Cardinal O'Connell. He was also, like every prelate who lives a double life, "a Man of Contradictions."

Born in the Dorchester section of Boston on July 18, 1909, young John Wright appears to always have had a flair for the dramatic, a love of scholarship and high culture. Any kind of sport was anathema to him. He attended the Boston Latin School, the oldest public school in America. In Wright's time the Boston School was an all boys day school with a six-year college preparatory program dominated by the humanities.

In 1927, Wright entered Boston College, a Jesuit institution. He pursued his two primary loves on the side—oratory as a leader of the college's debating team and journalism as a part-time copy boy for *The Boston Post*.

One of Wright's professors at Boston College, Father Leonard Feeney, S J, known as the "poet priest," befriended Wright and later served as his confessor. Father Feeney was no doubt instrumental in young Wright's decision to study for the priesthood rather than pursue a career in journalism.

When he graduated from Boston College, Wright's professors hailed the young man as the "outstanding scholastic figure in the class."<sup>318</sup> His classmates voted him "the graduate who did the most for Boston College."<sup>319</sup>

That fall, John Wright enrolled at St. John's Seminary in Brighton. One year later, he was chosen by the faculty with the approval of Cardinal William O'Connell to go to Rome to study at the North American College and "the

Greg.” Over the next four years, the cultural horizons of the ambitious young Wright would be broadened not only by his daily life in the Eternal City, but also by his extensive travels in Britain and Europe, particularly France.

Father Wright was ordained in 1935 at St. Peter’s Basilica by Francesco Cardinal Marchetti Selvaggiani. After he completed three years of graduate studies earning a Doctorate in Sacred Theology, Wright made plans to return to the Archdiocese of Boston. By this time, he was a full-blown cosmopolitan—a man of the world.

Once situated back in Boston, Cardinal O’Connell assigned Father Wright to the faculty of St. John’s Seminary. Over the next four years, the young cleric became a well-known figure in Boston’s academic and cultural life and a favorite of the aging cardinal.

In 1943, Father Wright became O’Connell’s personal secretary. Apparently the prelate had forgiven Wright’s vulgar literary parody of the cardinal as a Boston undergraduate some 12 years before. O’Connell enjoyed the company of cosmopolitan Wright who spoke fluent Italian. Wright, in turn, enjoyed spending time with and reading to the aging cardinal whose eyesight was rapidly fading.

Wright’s presence at the Lake Street Chancery also cemented his friendship with Auxiliary Bishop Richard Cushing.

After Cardinal O’Connell’s death on April 22, 1944, and Pope Pius XII’s selection of Bishop Cushing to head the Archdiocese of Boston, Wright continued on as Cushing’s personal secretary. He was made a monsignor that same year.

On June 30, 1947, Archbishop Cushing consecrated Msgr. John Wright, Auxiliary Bishop of Boston at the Cathedral of the Holy Cross. Among the well wishers in attendance was Father Feeney, who had accepted the chaplainship at the St. Benedict Center in Cambridge. From time to time, Bishop Wright would drop in at the Center to visit his old friend.

### **Bishop Wright Dominates Boston Chancery**

Archbishop Cushing was not a great intellect and his pastoral skills were virtually nil. His “theology,” such as it was, became more liberal with the years, and his sentimental, careless ecumenicalism drove traditionalist Catholics in Boston to distraction. On the plus side, he possessed a high degree of street smarts in practical matters and his ability to raise money was

the stuff of which legends are made.<sup>320</sup>

Given Cushing's self-admitted intellectual and theological shortcomings, Monsignor Wright came to serve as the Archbishop's brain trust and troubleshooter.

Physically, Wright was a commanding figure and although he had a thin high pitched voice very much like Spellman's, once he began to speak, his projection was so amazing that one was forced to attention. He had a charming and worldly manner about him that made him a popular speaker in and out of Catholic circles. Like Spellman, Wright was also a workaholic. He thrived on long hours and hard work.<sup>321</sup> Cardinal Cushing found his auxiliary to be more than adequate.

During the late 1940s, Wright became the hidden hand behind two major controversies that visited the See of Boston. One involved Father Feeney. The other involved the grave moral misadventures of Dr. John Rock, "Father of the Pill." Neither did credit to Bishop John Wright.

### **Father Feeney and the "Boston Heresy"<sup>322</sup>**

The following summary reflects the bare bones of the events leading up to the "excommunication" of Father Feeney and the dissolution of the St. Benedict Center in August 1949.

In March 1940, the St. Benedict Center (formerly the St. Thomas More Lending Library and Bookstore) opened in the vicinity of Harvard Square, Cambridge, Mass. The Center's popularity as a meeting place for Catholic intellectuals and students from Harvard, Boston College, Holy Cross College and Radcliffe increased when Father Leonard Feeney, with the approval of his Jesuit superiors, became full-time chaplain at the Center in 1945. The following year, the Center began publication of *From the Houseltops*, a widely distributed magazine on local Catholic and secular college campuses.

In his homilies and writings on Catholic faith and morals, Father Feeney stressed the importance of the age-old infallible doctrine *Extra Ecclesiam Nulla Salus*—there is no salvation outside the Church, as traditionally defined by popes and councils.<sup>323</sup>

It was not long before Feeney's Jesuit superiors received complaints from faculty members of Boston College and the Boston Chancery about the priest's "rigoristic" interpretation of the doctrine and the appearance of articles defending the doctrine in *From the Houseltops*.

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Matters came to a head in late August 1948, when Feeney was ordered to leave his post at the Center and report for duty as a teacher of English at Holy Cross College in Worcester. At a meeting with his provincial, Jesuit Father John J. McEleney, Feeney was informed that the “problem” was his promotion of the Church’s traditional teaching on salvation. Instead of moving to Holy Cross, Fr. Feeney moved out of his Jesuit residence to the St. Benedict Center.

The real fireworks started on January 26, 1949, when four faculty members of Boston College and High School who belonged to the Center and supported Fr. Feeney’s position on the doctrine *Extra Ecclesiam Nulla Salus* informed the President of Boston College that the Theology Department of the College was engaging in heresy.<sup>324</sup> They were all fired.

On April 18, 1949, Archbishop Cushing moved against Father Feeney. He silenced the Jesuit priest and suspended his priestly faculties “for grave offenses against laws of the Church.”<sup>325</sup> The cardinal made no accusation that Fr. Feeney was promoting false doctrine.

Four months later, on August 8, 1949, Archbishop Cushing received a letter from the Holy Office (Protocol No. 122/49) signed by Francesco Cardinal Marchetti Selvaggiani upholding the disciplinary actions of the Boston Archdiocese taken against Father Feeney. At the same time, the Holy See upheld the doctrine *Extra Ecclesiam Nulla Salus*. The doctrine, however, was later undermined by subsequent statements issuing from the Vatican.<sup>326</sup>

On October 10, 1949, Father Feeney was dismissed from the Jesuit Order for the “crime of serious and permanent disobedience.”

On October 25, 1952, Fr. Feeney received a letter from Giuseppe Cardinal Pizzardo, Secretary of the Holy Office, summoning the priest to Rome. Fr. Feeney wrote to Cardinal Pizzardo requesting an explanation of the charges against him in order to prepare his defense as per canon 1715, but none was forthcoming. Petitions to His Holiness Pope Pius XII went unanswered.

On February 13, 1953, Father Feeney was “excommunicated” by the Holy See, with the approval of Pope Pius XII, “on account of grave disobedience of Church authority.” The reader will note that the charge against Fr. Feeney remained one of discipline not doctrine.<sup>327</sup>

In 1958, Fr. Feeney and his supporters reorganized the St. Benedict Group under the name Slaves of the Immaculate Heart of Mary and moved out of the Boston Archdiocese to the Diocese of Worcester.<sup>328</sup>

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On August 23, 1972, Fr. Feeney received a visit from Auxiliary Bishop Lawrence Riley of Boston who was accompanied by Fr. Richard J. Shmaruk. The amiable meeting included the recitation of the Athanasian Creed by all in attendance.

One year later, the Holy See announced that Fr. Feeney had been “reconciled” to the Church as a result of the August meeting. The penalty of “excommunication” was lifted by Pope Paul VI without Fr. Feeney issuing any recantation or retraction of his profession of the doctrine of *Extra Ecclesiam Nulla Salus*.<sup>329</sup>

Father Leonard J. Feeney was laid to rest on January 30, 1978. He was 80-years-old. The inscription on his tombstone reads *Extra Ecclesiam Nulla Salus*.

### **Catholic Doctrine Killed by Silence**

The “excommunication” of Wright’s old friend, Father Feeney, did not occur in a historical vacuum.

The real reason that the doctrine of *Extra Ecclesiam Nulla Salus* caused such a stir in Catholic ecclesiastical and intellectual circles at Harvard Square was *not* because there was an organized group who actively opposed the doctrine, but rather because no one had preached or taught the doctrine since the turn of the century—not at Boston College or Holy Cross College or any other secularized Catholic teaching institution in America.<sup>330</sup> When Father William L. Keleher, SJ, President of Boston College, said that the Theology Department of the Boston College as well as theologians at St. John’s Seminary and Weston College disagreed with Fr. Feeney’s doctrine (sic) on the salvation of non-Catholics, what he really meant was that they opposed Fr. Feeney’s dredging up and promoting a doctrine that they had long since murdered by silence.<sup>331</sup>

Down through the ages the teaching of *Extra Ecclesiam Nulla Salus* has been the bane of infidels and heretics. In modern times it has been the special subject of violent attacks by enemies of the Church lead by Protestant and Jewish Freemasons—the very persons with whom prelates Cushing and Wright chose to align themselves.

Cardinal Cushing, like Spellman, was into empire building and raising money—not proselytizing Protestants, Jews, and Masons. Cushing was selected as the Judeo-Masonic Lodge’s ‘B’nai B’rith Man of the Year’ and Wright enjoyed a long-term association with the B’nai B’rith Anti-Defamation

League.<sup>332</sup> In 1957, the Worcester B'nai B'rith gave Bishop Wright an award for "outstanding work in the Community."<sup>333</sup>

One of Wright's closest friends in Worcester was Joseph L. Lichten a leader of the B'nai B'rith Anti-Defamation League. It was through Wright's influence that Lichten became a Jewish observer at the Second Vatican Council.<sup>334</sup>

An uncle of Bishop Wright was reported to be a high degree Mason in Boston, but this has never been publicly confirmed.

It is a matter of public record, however, that Bishop (later Cardinal) Wright maintained close connections with Freemasonry and that he advanced the agenda of the Lodge—an agenda condemned by a long succession of popes beginning with Pope Clement XII in his Pontifical Constitution, *In Eminenti* in 1738 and continuing through Pope Leo XIII in his Encyclical Letter *Humanum Genus* in 1884.<sup>335</sup>

After Wright became Bishop of Pittsburgh, he entered into a joint venture between the Freemasons and the Knights of Columbus by incorporating the Knights and Nobles Charities.<sup>336</sup>

### **Wright's Role in the Feeney Affair**

It is unclear if Archbishop Cushing, given his distaste for all matter theological, ever heard of the doctrine *Extra Ecclesiam Nulla Salus*. But it is certain, even if he did, he did not understand the doctrine.

In a speech made in Milton, Mass. during the height of the Feeney controversy, the archbishop stated "I cannot understand any Catholic who has a prejudice whatsoever against a Jew or other non-Catholic. If there is any Catholic organization harboring such prejudices, I will assume the responsibility of remedying it. A Catholic cannot harbor animosity against men, women, or children of another creed, nationality or color ...some of the finest benefactors to the Boston Catholic Archdiocese are non-Catholics."<sup>337</sup>

Sadly, it did not occur to Cushing, who boasted before his death that he had never made a convert in his life, that to try to convert Protestants, Jews (including his own brother-in-law) and Masons to the One True Faith is an act of supreme charity.<sup>338</sup> To the archbishop, it appears to have been an intolerable exercise in prejudice and bigotry and an obvious rebuke to Cushing's famous ecumenical dalliances.

Further, from a financial and political perspective, the doctrine was a

potential time bomb.

Therefore, there is little doubt that Cardinal Cushing resented the groundswell of controversy that surrounded Fr. Feeney and the St. Benedict Center.

What is questionable is if the cardinal would have issued the ultimate penalty of “excommunication” against Father Feeney without the prodding of John Wright whose interest in silencing his former friend and confidant, unlike those of Cushing, were driven by deeply held ideological beliefs.

Wright’s early commitment to “ecumenical reforms” within the Church preceded the Second Vatican Council by almost a decade.

In *The Undermining of the Catholic Church*, Rome reporter Mary Ball Martínez recalled Wright’s ecumenical flourishes at a 1956 Canadian symposium titled “The Great Action of the Christian Church” when he was Bishop of Worcester. The conference was sponsored by the North American Liturgical Conference with Wright heading the organizing committee.

Martínez recalls:

Replacing the *Introibo*, those opening words that have come down into the Mass in the days of Charlemagne, “I go unto the altar of God, to God who gives joy to my youth,” with “We welcome our president,” chanted in unison, the ceremony proceeded to the tune of rousing Lutheran hymns, a sermon in which it was explained that the Eucharist was a community meal rather than a sacrifice and to top the morning off there was a Pontifical Blessing from Pius XII in Rome.<sup>339</sup>

In 1962, Wright, then Bishop of Pittsburgh, was one of four organizing members of the World Conference on Religion and Peace—a syncretic effort that was previously off limits to Catholics primarily because of the religious indifference and undermining of faith and morals such “ecumenical” movements engender.<sup>340</sup>

In 1970, the World Conference held a world gathering in Kyoto, Japan at which some 250 delegates representing 10 world religions and 39 nations assembled to discuss the role of religion in bringing about world peace and securing human rights for all planetary citizens.

The organization has provided the foundation for the construction of a one-world religion without creed and without dogma that has been promoted at various United Nations and United Nations Non-Governmental Organization meetings including the 1993 Parliament for the World’s Religions.<sup>341</sup>

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The doctrine of *Extra Ecclesiam Nulla Salus* not only put a crimp in Wright's syncretic aspirations, but it also conflicted with the universal tenets of Freemasonry to which he was fully committed.

### **Bishop Wright and the John Rock Debacle**

Dr. John Rock was baptized by Cardinal William O'Connell in 1890 and lived out his life in the Boston-Worcester area. Although Rock's name is commonly associated with the clinical testing and marketing of oral steroids in the 1960s, the "Catholic" physician was engaged in other nefarious lethal medical misadventures that dated back to the early 1930s.

In 1924, after graduating from Harvard Medical School and completing a residency in surgery and internships in maternity medicine and gynecology, Rock was appointed an assistant in obstetrics at Harvard Medical School. He later taught obstetrics and gynecology at Harvard Medical School for 30 years.<sup>342</sup> Rock also worked at Boston Lying-In Hospital which had a reputation for performing large numbers of so-called "therapeutic abortions," and the Free Hospital for Women that served primarily indigent patients.<sup>343</sup>

Although Rock's initial interest was in the field of infertility, by the early 1930s he had committed himself to the Planned Un-Parenthood Sangerite cause in the war against the preponderance of people.<sup>344</sup>

In 1934, Rock began his human embryo experimentations at the Free Hospital for Women with the cooperation of Harvard Medical School and the assistance of pathologist, Dr. Arthur Hertig.<sup>345</sup>

The pregnant women who "donated" their newly conceived children for Rock to dissect and dispose of were all charity cases at Free Hospital. Almost all were Catholic and women of proven fertility.

Prior to their elective hysterectomies, the women were instructed to engage in coitus with their spouse so that Rock might retrieve a human embryo from their intact uterus at the time of their hysterectomy.<sup>346</sup>

The human embryos were kept up to 17 days before being flushed down the laboratory drain. Rock funded his experiments from his private practice and a few small private grants.<sup>347</sup>

"...The dignity of being human can demand of embryos the same responsibility to the preservation of the human race—and hence a willingness to die—that we now demand of soldiers. They go out equally unquestioning,

to die on the battlefields for the same purpose.” wrote Rock.<sup>348</sup> This was his rationalization for the destruction of human life.

Rock carried out at least 34 ex-utero abortions that we know of.<sup>349</sup> With the first abortion, he incurred an automatic (*ipso facto*) excommunication, and placed himself outside the Church. Nevertheless Rock’s biographers tell us that the doctor remained a daily communicant at St. Mark’s in Brookline, thus adding sacrilege to his crimes.

Meanwhile, at the Boston Chancery, all was silent.

In the late 1930s and early 1940s, Rock received a grant from the

National Institutes of Health to perform human IVF experimentations.<sup>350</sup>

Rock collected human ova from his charity patients undergoing hysterectomies and fresh sperm from hospital interns who agreed to masturbate into a jar for a few bucks. Dr. Rock, a man with a reputation for impeccable manners and an innate sense of fashion who never forgot to wear his ascot, provided pornographic literature to incite sexual arousal in the youthful sperm donors.<sup>351</sup>

By the time Cushing took over the Archdiocese of Boston from O’Connell, Catholic voices in opposition to Rock and his lethal human experimentation were becoming more strident.

Msgr. Francis W. Carney of Cleveland called Rock “a moral rapist” and Catholic layman, Dr. Frederick Good of Boston City Hospital demanded that Cardinal Cushing publicly excommunicate Rock.<sup>352</sup>

But Cushing continued to turn a deaf ear to all criticism leveled against Rock. Excommunication was for doctrinal pests like Father Feeney, not for mass murderers like John Rock. In any case, once the nature of Rock’s work was made public, he was forced into another line of research involving the clinical testing of chemical steroids for “contraceptive” purposes. Much of the foundational work for the “Pill” had already been carried out by researchers Drs. Gregory Pincus and Min Cheu Chang at the Worcester Foundation for Experimental Biology with whom Rock established a

collaborative effort.<sup>353</sup> The small research lab was located in Shrewsbury not far from Holy Cross College in the Diocese of Worcester headed by Bishop John Wright.

For Wright like O’Connell and Cushing—mum was the word when it came to Dr. John Rock.

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In 1957, John Deedy, editor of the *Catholic Free Press* of the Diocese of Worcester, was approached by a secretary who worked for Dr. Pincus at the Worcester Foundation. The Catholic woman had moral qualms about working at the lab and about the field trials and clinical testing of contraceptive/abortifacient pills on indigent women in Puerto Rico. Deedy reported that he took the woman's dilemma to Bishop Wright who exclaimed,

"For God's sake, tell her to stick to typing."<sup>354</sup>

Rock, the ultimate self-publicist, continued to pawn himself off on unsuspecting Catholic laity and the international media as a devout Catholic and "daily communicant."

Bishop Wright looked the other way.

So did Rome.

### **Rock Continues Unethical Experimentation**

As it turns out, there was good reason for Pincus's secretary to be concerned for her immortal soul.

First, even though it was illegal to carry out any birth control experiments in Massachusetts, Rock began his experimentation on female mental patients in State hospital wards from who no valid consent could be obtained.<sup>355</sup>

Secondly, when Rock took his research program on steroids to Puerto Rico, he used largely, although not exclusively, indigent and uneducated women for human guinea pigs. He also gave experimental oral steroids to 20 Puerto Rican medical students who were not even told they were ingesting a drug intended to induce chemical castration.<sup>356</sup> For the record, there is no evidence that Rock asked his wife or daughters to participate in the clinical testing of the Pill.

At the end of the well-publicized trials, during which only 132 women out of hundreds recruited for the study stayed with the Pill for a year or more, Rock pronounced the Pill to be both safe and effective.<sup>357</sup> He labeled the oral steroids "natural and physiological."<sup>358</sup> The mass media also pronounced the Pill to be safe and effective. Equally gullible Catholics at Notre

Dame and Catholic University in Washington, D.C. joined the Malthusian chorus—the Pill was safe and effective.

Meanwhile, the Puerto Rican authorities quietly buried the bodies of three women who had died from the Pill without an autopsy, and local

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physicians struggled with the serious complications that many of the women had suffered while on the potent drug.

### **Rock Promotes Abortion**

By the early 1960s, John Rock was becoming more outspoken on his views of induced abortion.

Bishop Wright had left for Pittsburgh and was replaced by Bishop Bernard Flanagan.

Rock euphemistically used the term “conceptus” for unborn child and “interruption of pregnancy” for the direct killing of an unborn child.<sup>359</sup> He defended “therapeutic abortion.”<sup>360</sup> Rock approved of eugenic abortion, i.e., induced abortion where the medical prognosis is “less than a normal, healthy child.”<sup>361</sup> He advised physicians to broaden the rules regulating abortion as they saw fit. He also noted that rape had recently been recognized by British law as justification for abortion.<sup>362</sup> These publicly stated beliefs were obviously not in keeping with Catholic teachings.

Still Rock continued to call himself “Catholic” and receive Holy Communion at daily Mass.

Twenty-five years before the Pill was invented, Dr. John Rock had hung out the “Do Not Disturb” sign for AmChurch to see. Neither O’Connell, nor Cushing nor Wright nor any of their successors ever took that sign down.

### **The Secret Life of Bishop John Wright**

Relations between Cushing and Wright were not always smooth. When Cushing was told that Wright had his eye on the episcopal throne Cushing growled, “He may have his eye on it, but I’ve got my ass on it. ...And Wright suffered from another major liability: among insiders he was believed to be a homosexual, a trait tolerated in cosmopolitan Rome, but a severe handicap in puritanical Boston.”<sup>363</sup>

#### *Anthony Lukas Common Ground*

Earlier in this century, in Massachusetts Cardinals O’Connell and Wright were known by insiders to be attracted to their own sex.<sup>364</sup>

#### *Johansson and Percy Outing*

As noted earlier, the Diocese of Worcester was created on January 14, 1950, by Pope Pius XII especially for Bishop Wright. The Diocese of Springfield went to Spellman’s favorite, Bishop Christopher Weldon.

Wright like Weldon, was a homosexual predator who favored adolescent

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boys and young men. Both prelates were birds of a feather, and they flocked together.

To the best of my knowledge, even though Wright's pederastic predilections were an "open secret" in the Archdiocese of Boston and its satellite dioceses of Worcester and Springfield for many years, no one has come forward to accuse him of sexual abuse until now.

His accuser is Mr. William Burnett, whose uncle, Rev. Raymond Page, served under Bishop Wright in Worcester and whose exploits we have already detailed in connection with Bishop Weldon.

According to Burnett, his uncle-priest owned a rustic private lakeshore retreat that he had built from an old cabin on the Massaconnet Shores of Hamilton Reservoir in Holland, Mass. When I asked him what he recalled about the lodge, Burnett said he remembered that the living-room/den was covered with heavy area rugs.

Burnett said that Bishop Wright was a regular guest at Page's private retreat when he was there. He said like most Catholics, he was in awe of the bishop.

Burnett agreed to provide this writer with details of his sexual abuse at the hands of Wright and Page even though he said it was a difficult thing to do.

The following descriptions of acts perpetrated on young Bill Burnett are not related as an exercise in idle prurient interest. Rather they are intended to show the absolute depravity of the acts committed against Bill Burnett at the hands of his own uncle and that of Bishop Wright, and to ask the reader about how he would feel if William had been his own son.

Burnett stated that the abuse ritual began with drinks, a coke for him and coke and alcohol for Page and Wright. Wright would then undress him, fall on his knees before the standing boy and cover him with kisses—feet, penis, nipples and lips. He and Page would then undress and while the latter stimulated Wright from behind (without penetration), Bill would fellate the bishop. When Wright neared ejaculation he would turn Bill around and sodomize him. Then Page took his turn at raping his nephew.

On another occasion Burnett said, Bishop Wright and Page engaged in simultaneous oral copulation. While Bill looked on, he was told to begin masturbating. Then Wright turned to Bill and said he wanted "to drink me in." Wright then fellated him to orgasm. Burnett said he never forgot those words.

When it was all over, Wright handed Bill a \$20 bill like he always did. Significantly, Burnett said that Bishop Wright encouraged him to study for the priesthood for the Diocese of Worcester when he graduated from high school.

According to Burnett, his abuse at the hands of Wright and Page occurred mainly from 1952 to 1955.

Burnett added that by its very nature, the bishop's visits to Msgr. Page's cabin were clandestine. He indicated, however, that a Monsignor Gannon knew the bishop's whereabouts. Records of the Worcester Diocese indicate that Msgr. John F. Gannon of the Worcester Diocese served under Bishop Wright. Msgr. Gannon died on April 27, 1991.

### **Wright's Legacy—Worcester as a Pederast Paradise**

From the time Pius XII made John Wright the Bishop of the new Diocese of Worcester, the diocese has remained a clerical pederast's paradise.<sup>365</sup>

Anyone who has spent even a small amount of time tracking clerical sex abusers on the Internet cannot help but be impressed with the number of times the Diocese of Worcester pops up on the screen. To date there have been at least 50 cases of clerical sex abuse reported in the diocese, mostly diocesan priests who attended St. John's Seminary in Brighton and a handful that received their formation and training for the priesthood at the North American College in Rome.

The unusual numbers of criminal pederasts coming out of St. John's Seminary deserves at least a brief comment.

As noted earlier on this chapter, after Cardinal O'Connell replaced all the Sulpicians priests at St. John's Seminary in 1910 with diocesan priests, the scholastic reputation and moral complexion of the seminary began to suffer. With O'Connell in Boston followed by Cardinals Cushing and Medeiros, and Weldon in Springfield and Wright in Worcester, during the late 1930s through the 1970s, St. John's began to attract an inordinate number of homosexual candidates for the priesthood. A certain percentage of the homosexual seminarians ordained as priests of Boston, Worcester and Springfield, were attracted to male adolescents. The scene was thus set for the pederast and homosexual scandals that broke out in the greater Boston area in the late 1980s.

All of the following cases of clerical sex abuse involving Worcester priests

Rev. Brendan O'Donoghue, Father David Holley and Father John Bagley have connections to Bishop Wright either while he was the Ordinary of Worcester or after he took over the Diocese of Pittsburgh.

### **Rev. O'Donoghue and Ritual Sodomy**

Brendan O'Donoghue was a Worcester boy and the pride and joy of Bishop John Wright who ordained the exceptionally handsome young man to the priesthood in 1950.

Kathleen Shaw of the Worcester *Telegram & Gazette* who has monitored Father O'Donoghue's career for a number of years, records that the priest's first assignment was assistant pastor at Our Lady Immaculate in Athol. Less than a year later, Bishop Wright transferred him to St. Leo's in Leominster, then to St. Paul's Cathedral in Worcester and then to St. Bridget's in Fitchburg.

In 1960, Bishop Bernard Flanagan, Wright's replacement, moved O'Donoghue from St. Bridget to St. Christopher in Worcester. Shortly after that, Flanagan moved him to St. Peter's in Worcester where he served until 1963 when Flanagan once again moved O'Donoghue like a chess piece to St. Ann's in North Oxford, then to St. Philip's in Grafton in 1964, then to St. Mary of the Assumption in Milford in 1965. From 1969 to 1975, he served at St. Theresa's in Harvard and then was transferred to Our Lady of the Rosary in Spencer where he served from 1976 to 1979.<sup>366</sup>

While at Our Lady of the Rosary, Shaw reported that Fr. O'Donoghue took a leave of absence for several months. Where did O'Donoghue go?

Although the Worcester Diocese has attempted to prevent the records of its criminal clergy from becoming public by settling sex abuse claims out of court, portions of certain files have been leaked to the press.

This is how we know that during the late 1970s, after the diocese learned that the priest had molested at least two altar boys at Our Lady of Rosary, O'Donoghue was sent for therapy to a monk-psychiatrist at the Trappist Abbey of St. Joseph in Spencer. The reader will recall that this is the same retreat house where Rev. Raymond Page took his nephew Bill Burnett for "counseling" after his nephew's first sexual assault, and where Rev. Teczar took one of his victims, David Lewcon, for visits.<sup>367</sup>

The files indicate that the monk-psychiatrist at the abbey gave O'Donoghue a clean bill of health.

In 1979, Bishop Flanagan transferred the "rehabilitated" O'Donoghue to St.

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Peter's Church in Petersham where he served until 1984. The priest's last parish was St. Matthew's in Southborough. In 1984, after serving 34 years in the priesthood in 13 different parishes, Fr. O'Donoghue retired to a luxurious assisted living facility in Southgate in Shrewbury.

### **Gagne Case Breaks the Wall of Silence**

It was not until 1995, when the first of four sexual abuse lawsuits was filed against Fr. Brendan O'Donoghue, that Worcester Catholics learned of the real reason for the priest's extraordinary number of parish transfers.

The first civil suit was filed by Boston lawyer Stephen Lyons on behalf of Mr. Edward Gagne who charged that Father O'Donoghue sodomized him in 1978 when he was a 13-year-old altar boy at Our Lady of the Rosary. Gagne received an out-of-court settlement of \$300,000, one of the largest payouts ever made by Worcester Diocese.

The Gagne case was especially horrendous because after being abused by O'Donoghue, the young man confided his story to another priest, Rev. Peter Inzerillo, Vocations Director of the seminary he intended to enroll in. Gagne said that Inzerillo also made sexual advances toward him. However, Bishop Daniel Reilly did not relieve Inzerillo from his administrative post until late March 2002. Reilly's predecessor, Bishop Harrington, had put the priest on leave in 1994 after Gagne had complained about the priest, but Reilly and other diocesan officials backed Inzerillo and he was reassigned to St. Leo's Parish in 2000.<sup>368</sup>

Another interesting aspect of the Gagne case is that in order to qualify for payment, Gagne was required to sign a confidential statement that required him and his lawyers to ask the diocese for permission before speaking about the allegations to any government authorities. The agreement also states that the settlement does not imply that O'Donoghue or Inzerillo are guilty of the charges made against them.

In 1995, Gagne's attorney Stephen Lyons deposed the now deceased Bishop Timothy Harrington, who admitted that, during his tenure as Bishop of Worcester, he never voluntarily deposed any predatory priest.<sup>369</sup> William Burnett and many of other victims of Worcester's clerical pederasts can attest to that sorry admission.

### **Other Lawsuits Filed Against O'Donoghue**

A second lawsuit against Fr. O'Donoghue was filed in 1999 on behalf of

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Robert King of Worcester who alleged that the priest abused him in 1962 when O'Donoghue was at St. Peter's Church in Worcester. Mr. King settled for an undisclosed amount.

Three years later, in March 2002, a third lawsuit was filed on behalf of Craig Lacaire of Spencer who accused O'Donoghue of raping him when he was an altar boy at Our Lady of the Rosary in Spencer from 1976 to 1978. The Lacaire case was eventually dismissed with prejudice because of the statute of limitations.

Lacaire said that O'Donoghue molested and sodomized him starting when he was 11-years-old and continued for at least two years. He said that the first incident occurred in the sacristy and involved intimate caresses. His first rape occurred in June 1976 in the priest's bedroom. The attack left him bleeding from the rectum, but Lacaire said he was so scared that he dared not tell anyone. Lacaire said he thought there was something wrong with him.<sup>370</sup>

Lacaire said that all the altar boys of the parish were terrified of Fr. O'Donoghue. So much so that to calm their panic, they created bizarre jokes about the priest.<sup>371</sup>

Lacaire, also charged the late Father Norman Jalbert, who was his guidance counselor at Holy Name High School in Worcester, with sexual molestation that took place at the priest's camping facility. Since Lacaire filed his suit, Ray Plante, Jr. of Worcester, also a former student at Holy Name, has come forward with similar charges against Fr. Jalbert.

Lacaire has left the Catholic Church.

### **Father O'Donoghue and the Occult**

The Catholic Church has always held the destruction of childhood innocence to be an especially grievous crime whether the act is directed at the psychic and spiritual level as is the case with classroom sex instruction or the body *and* soul by acts of rape and sodomy. In a strict sense, then, the attack on innocence is always diabolical.

The Cronin case, however, suggests that Brenden O'Donoghue was not just your run-of-the-mill clerical pervert, but a practitioner of the black arts as well. The only unanswered question is whether he acted alone or whether his actions were part of a larger occult cabal headquartered in the greater Worcester-Springfield-Boston Dioceses.

On May 13, 2004, Daniel W. Cronin, a native of Worcester now living in Los

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Angeles, filed suit in Worcester Superior Court alleging that he was sexually assaulted by Father O'Donoghue when he was eight years old at St. Peter's Church in Worcester. The suit also names as defendants, Cardinal John Wright and the estate of the late Bishop Bernard Flanagan that is currently managed by Auxiliary Bishop George Rueger.<sup>372</sup>

As a young altar boy, Cronin said he trusted Father O'Donoghue "as a priest and friend."<sup>373</sup> The plaintiff said that his abuse at the hands of the priest had marred his life for more than 40 years.

Cronin claimed that the priest abused him at the family home in Worcester. The plaintiff also claimed that the priest sexually assaulted him on the altar of St. Peter's Church, a charge that suggests some kind of sexual ritual abuse. Think of it! Cronin told Bishop Robert McManus, the latest in a long line of pitiful prelates to head the Worcester Diocese, that when he was a young altar boy, a priest of the Worcester diocese violated him on the altar of St. Peter's Church. Yet, to date there has been no announcement from Bishop McManus that an exorcism has been conducted at St. Peter's. The only thing heard from the Worcester Chancery is... silence! And the silence has become deafening!

### **The Case of Father David Holley**

David A. Holley, one of Worcester's "finest," had a number of links to Bishop John Wright.

Born in Southwestern Pennsylvania in 1928, Holley served in the U.S. Navy before presenting himself as a candidate for the novitiate to the Benedictine Fathers at St. Vincent's Archabbey in Latrobe, Pa. Although the young man manifested an overt effeminate demeanor and had acquired a taste for homosex and was addicted to "gay" pornography, he was accepted into the Benedictine Order in the Diocese of Greensburg in 1958 at the age of 30. The monk's first assignment was at the Reading Mission Priory in Reading, Pa., but it appears Holley couldn't get along with his Benedictine brothers, so he began to look around for greener pastures. Someone, perhaps Bishop Wright, Ordinary of the Pittsburgh Diocese, the sister diocese to Greensburg, pointed Holley in the direction of the Diocese of Worcester. In 1962, Wright's successor, Bishop Bernard Flanagan officially incardinated the priest into the Worcester Diocese.

By this date, Holley had already managed to claim victims from at least three different parishes—St. Philip's in Grafton, St. Mary of the Hill in Boylston, and Our Lady of Fatima in Worcester.

According to Holley, he had discussed his “problem” with Flanagan, *before* the bishop incardinated him on at least two separate occasions, and Bishop Flanagan didn’t appear to be overly concerned about either him or his victims.

In 1964, Holley was transferred to St. Denis Parish in the small town of East Douglas. Here he used the confessional to claim still another victim, an 11-year-old boy named Philip Saviano.

Bishop Flanagan sent Holley to priest-psychiatrist Father Jerome Hayden for therapy, after which the priest was assigned to St. Anne’s parish in Southboro. Later, Flanagan sent Holley out of state to the Seton Psychiatric Institute in Baltimore for more treatment. Bishop Timothy Harrington, who was an auxiliary under Bishop Flanagan at the time, wrote a letter to Dr. Louis Cleary at the Seton Institute stating that it was his belief that Holley should be defrocked and returned to the lay state, but Flanagan took no action against Holley.

In late December 1968, Holley was back in Worcester with fully restored faculties.

At this point, Bishop Flanagan tried to dump the Benedictine monk first on the Archdiocese of Boston, and then on the Diocese of Wilmington, but both rejected Holley. So, in 1971, Flanagan did the next best thing. He sent Holley to live at the Pius XII Villa on West Side, operated by the Servants of the Paraclete. While Holley was undergoing treatment at the Lovelace Medical Center in Albuquerque, the Paraclete Fathers obtained priestly faculties for Fr. Holley from Bishop James P. Davis of the Archdiocese of Santa Fe.<sup>374</sup> Holley continued to collect more sexual trophies among young boys from local churches and parochial schools including St. Jude Mission Church in Alamogordo.

After Santa Fe, Holley began to hop from one diocese to another and from one state to another.<sup>375</sup>

His next stop was the Diocese of El Paso under Bishop Sidney Matthew Metzger. Here Holley molested boys at two different parishes. Bishop Metzger informed Holley that it was time he moved on.

Fr. Holley resettled in the Diocese of San Angelo under Bishop Steven Leven. In 1977, Bishop Leven conferred with Bishop Metzger and they decided to send Holley for more treatment at Southdown in Ontario, Canada. Metzger told Leven that he was taking a calculated risk.

In 1982, Bishop Joseph Fiorenza, then Ordinary of the Diocese of San Antonio, took Holley in. In the spring of 1984, Fiorenza was making plans with the Worcester Diocese to incardinate Holley, but the priest suffered a “relapse.” On May 25, 1984, Fiorenza informed Worcester’s new bishop Tim Harrington that he wanted Holley out of his diocese. Although the records are sealed, Fiorenza is believed to have settled some of the molestation suits against Holley in the Diocese of San Antonio out of court.

Holley then went to the “gay friendly” Diocese of Amarillo, Texas under Bishop Leroy Matthiesen who permitted the priest to work at St. Joseph’s Church, but would not incardinate him. Holley left the diocese after he was accused of making sexual overtures to another priest’s nephew. Holley returned to Albuquerque for more counseling.

The next stop was the Archdiocese of Denver, where Archbishop James F. Stafford permitted Holley to serve as assistant chaplain at St. Anthony Hospital.<sup>376</sup> In 1988, the priest left Denver after it was disclosed that he was having a homosexual relationship with an adult male.

In the early 1990s, lawsuits against Holley were filed in New Mexico and Massachusetts. The Worcester and El Paso Dioceses and the Servants of the Paraclete made out-of-court settlements with at least a dozen of Holley’s victims. The Alamogordo suit filed in January 1993 by eight victims brought Holley’s criminal career to an end, but additional lawsuits piled up, most of which were settled out of court for undisclosed amounts of money.

The New Mexico police tracked Holley across the country to Maryland and the Sheriff’s Department of Prince Georges County made the arrest at the St. Luke Institute. Initially the staffers at the Institute refused to give Holley up. They told the police he was not there. When the officers threatened the Institute with exposure for harboring a wanted felon, they finally relented. Holley was found hiding under a stairwell and was extradited to New Mexico for trial.

Fr. David Holley received a sentence of 55 to 275 years. He is currently serving that sentence at the Western New Mexico Correctional Facility in Grants, N.M. for the molestation of eight boys in Alamogordo, N.M. two decades earlier—eight out of hundreds of young men he sexually assaulted over 20 years. No action was taken against the half dozen bishops in four states who aided and abetted Holley’s criminal activity for three decades. It is significant that prior to Holley’s arrest and incarceration, not one of the above

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bishops who had given him succor *voluntarily* offered to render aid to his many victims and their families.

Robert Curtis, one of the victims who testified against Holley, said he never felt Holley took responsibility for his actions, but the greater crime was committed by the bishops. “Those people deserve jail too as far as I’m concerned,” he said.<sup>377</sup>

There is one final footnote to the Holley case.

As noted above, Holley was given a maximum sentence of 275 years in jail. But in May 2004, the New Mexico Parole Board agreed to release the priest providing he attended six to twelve months of treatment at a state inpatient center for sexual offenders in northern New Mexico with the state picking up the tab!<sup>378</sup>

It was only through a lucky quirk that he remained in prison long enough for the media to pick up on the irregular and outrageous decision of the Parole Board. Governor Bill Richardson was forced into taking action to insure that Holley remains behind bars.

After the dust had settled it was clear that Robert Martinez, Executive Director of the New Mexico Parole Board had tried to pull an illegal maneuver to get Holley out of jail. Under state law, victims must be notified of parole proceedings and can make statements to the parole board. In the Holley case, victims were not notified and there was no opportunity of victims to speak out against his release. Martinez said the entire affair was a “misstep”—a misstep that got him promptly fired by Governor Richardson.<sup>379</sup> Apparently the Lavender Mafia in the Church has a long arm that reaches far into the judicial system, but for now at least, its efforts to get Holley released were thwarted by a vigilant press.

### **The Case of Fr. John Bagley**

The case of Father John Bagley is less complex, but just as instructive as that of Fr. David Holley.<sup>380</sup>

Bagley, a native of Leominster, Mass. was a young seminarian at St. John’s Seminary when Bishop Wright selected him to study at the North American College. Fr. Bagley was ordained a priest of the Worcester Diocese in Rome on December 18, 1960 after which he returned to the United States.

Wright’s successor, Bishop Flanagan assigned Fr. Bagley to Christ the King Parish as assistant pastor from 1961–1967. Bagley was then transferred to Our Lady of Mt. Carmel and later to Blessed Sacrament where in addition to

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his parish duties, he also helped out at the Newman Club at Worcester State College.

In 1971, Bagley was sent back to Rome as Director of the Bishops' Office for United States Visitors to the Vatican. The following year, he was put in charge of the Papal Audience Office for American Bishops in Rome, and as the Assistant Superior of the Graduate House of Students at the North American College. When the young cleric returned to Worcester in 1973, Bishop Harrington appointed him Assistant Chancellor and Vocations Director. In 1980, he was awarded the post of Chancellor. In 2002, Fr. Bagley received his final posting at St. Mary's Church in North Grafton. Bagley's career appeared to be on the fast track when the priest suddenly disappeared from St. Mary's.

On February 21, 2002, Bishop Daniel Reilly, Harrington's successor, announced he was putting the priest on administrative leave after Bagley was accused of sexual abuse of a minor. Riley told the press that Bagley had left St. Mary's, and that he didn't know where the priest was. Bishop Riley stated that there was only one charge against Bagley.

By the time Bishop Riley made his public statement, Bagley was safe from U.S. authorities in Canada.

The initial accusation against Bagley charged that he had sodomized a young boy in 1967 at Christ the King Church, Bagley's *first* assignment after he returned from Rome.

A second accusation of sexual abuse was made by a Worcester man who claimed that Bagley abused him during a trip to Canada in 1970. The incident may account for why Bishop Flanagan sent Bagley back to Rome in 1971.

On March 20, 2003, the Toronto Police Service was asked to take over the Bagley Case as Canada does not have a statute of limitations. The Bagley case is still pending in Canada.

### **Bishop Wright Arrives In Pittsburgh**

We now return to Bishop John Wright and the Pittsburgh years — 1959 to 1969.

Bishop Wright's arrival in the Diocese of Pittsburgh, at the age of 50, was greeted with tremendous fanfare by Catholics of the diocese. He was hailed as a great spiritual leader and giant intellect by both the secular and church media.

After Pope John XXIII announced the convening of the Second Vatican Council, he appointed Bishop Wright to the Theological Commission of the

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Preparatory Commission of the Council. At the Council, Bishop Wright played an important role in promoting “religious freedom” and “ecumenicalism.”

But not everyone was impressed with Bishop Wright’s carefully constructed and managed *persona*.

In his *New York Review of Books* column titled “Scandal,” the popular writer Gary Wills tells a rather sad but telling story about his visit with Wright shortly after the bishop had moved from the Worcester Diocese to Pittsburgh:

In the early Sixties, I spent a day with John Wright, then the bishop of Pittsburgh, who loved to sweep around town in his chauffeured limousine, greeting people with his ring thrust forward for the kissing. At one point he directed his limousine to a Church-run home for deserted pregnant women, an admirable institution. Before we went inside, he had the chauffeur open the car trunk, which was entirely filled with large boxes containing Barbielike dolls. ...He told me a Catholic businessman had given him the dolls to hand out as presents, so he had the chauffeur load his arms with these toyadult figures to bestow on the expecting mothers. His satisfaction in playing Lord Bounteous made it impossible for him to recognize the ludicrous inappropriateness of the gifts. They were infantilizing tokens, delivered by one who was himself infantilized. ...Back in his mansion, the bishop took me to a large locked room that contained his favorite treasures—books, manuscripts, relics, memorials, paintings, and statues, all of them celebrating Saint Joan of Arc. ...I left the mansion certain that I had been in the presence of a large fat baby who would never grow up. Later, as a cardinal appointed to the Curia in Rome, he would prove that he could be more pompous than any Italian prelate...<sup>381</sup>

Wills had picked up on the “Peter Pan” complex, the *sine qua non* of the homosexual personality.

### **Wright Adopts Wuerl as his Protégé**

Father Donald Wuerl was a graduate of St. Mary of the Mount High School in Pittsburgh and studied at the Athenaeum in Ohio, a graduate school of theology operated by the Archdiocese of Cincinnati, and at Catholic University in Washington, D.C. where he received his Masters degree in Arts. After making a decision to enter the priesthood, he was accepted at the North American College in Rome.

The Rector of the North American College from 1964 to 1968 was none other

than Bishop Francis F. Reh, one of Cardinal Spellman's long-time protégés. Bishop Reh accepted Wuerl as a candidate for the priesthood and Wuerl was ordained in Rome on December 17, 1966.<sup>382</sup>

Father Wuerl's first assignment after he returned to Pittsburgh was associate pastor at St. Rosalia Parish in Greenfield.

The time and circumstance of Bishop Wright and Father Wuerl's first meeting is not recorded, but it wasn't long after he was assigned to St. Rosalia's, that Wright made Wuerl his private secretary and the young priest moved into Bishop Wright's residence on Warwick Avenue in Oakland. In one of his letters to the author, William Burnett remarked that when he first saw a picture of Donald Wuerl, he immediately noticed the priest's resemblance in build and appearance to that of his uncle, Msgr. Raymond Page.

### **Bishop Wright and The Ginder Affair**

The Church does not hate gays. The Church hates sodomy. We are trying to change that opposition, to show that it is a mistaken hostility, that sodomy is licit, at least for gays ...if homosexuals are sincerely persuaded that gay sodomy is permissible, then they have no need to build their own private little chapel within the Mother Church, to form an esoteric sect within the Christian commonwealth. Separatism, segregation, is not the answer. The answer is assimilation...Gays can be just as good Catholics as the rest and still have their sex. Don't let them quit the Church ...we need their help in forming a consensus. We need them on the team.<sup>383</sup>

Rev. Richard Ginder *Binding with Briars*

Father Richard Ginder was a native Pittsburgher. He was a Basselin Fellow and held a Masters degree in philosophy and a Licentiate in theology from the Catholic University of America. He was ordained a priest of the Pittsburgh Diocese in 1940, at the age of 26 by Bishop Hugh Boyle. Ginder taught for three years at St. Charles College in Catonsville Md., and Mount St. Mary's in Emmitsburg, Md. Later he became Censor of books for the Diocese of Pittsburgh.<sup>384</sup>

From the late 1940s to the early 1960s, Fr. Ginder was a widely read priest-columnist. His byline appeared in such prominent Catholic publications as *Our Sunday Visitor* where he wrote the controversial syndicated column "Right or Wrong." He also founded *The Priest*, a journal for Catholic clergy



which he edited for 24 years and *The Catholic Choirmaster* which he edited for 13 years. He was also an accomplished organist and composer of sacred music.

According to Ginder, he discovered his “sexual identity” in 1949, nine years after his ordination.<sup>385</sup> He regretted that over the next 25 years, he was never permitted to express himself on the subject of homosexuality in either *OSV* or *The Priest*.<sup>386</sup> He did, however, give himself permission to act out his homosexual impulses with adolescent boys and young men.

His double life as a priest-pederast was discovered in 1969. After an intensive investigation, the local police raided his home in the Squirrel Hill section of Pittsburgh and found photographs of teenage boys performing homosexual acts with the priest and possibly other priests from the diocese. The police also found diaries written by Ginder that described his (and, again, possibly other clerics and laymen) homosexual activities with young men. The diocese interceded for Ginder and he was released from jail and put on ten years probation.

Significantly, 1969 was the same year that Rome kicked Bishop Wright “upstairs” and brought him (and Father Wuerl) to Rome.

In 1975, a little more than halfway through his probationary period, Ginder published his semi-autobiographical book *Binding With Briars— Sex and Sin in the Catholic Church*.

The book is a defense of homosexuality and autoeroticism, although Ginder touched upon other areas of morality. Interestingly, Ginder upheld the inalienable right to life of the unborn child under all circumstances, a position that is anathema to “gay liberation” which he said he also supported.<sup>387</sup>

In the foreword to his book, Ginder said he was a priest in good standing in the Diocese of Pittsburgh, and that he celebrated Mass every day. He said he believed in the tenets of the Nicene Creed as defined dogma, and that he loved his priesthood and his Church, but on the subject of moral theology, he took a sharp detour in terms of allegiance.<sup>388</sup>

Ginder attacked moral theology, “at least as it existed from Trent to Vatican II,” as a “stingy, pettifogging science,” that is “act-centered” rather than person-centered.<sup>389</sup> Salvation lies in the “fundamental option” not in “individual acts,” he insisted.<sup>390</sup>

Not surprisingly, Ginder thought chastity and celibacy were highly overrated. “The big three” he said, are the theological virtues of faith, hope, and

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charity.<sup>391</sup>

On the principal subject at hand, homosexuality, Ginder hailed “Gay Liberation” as being “the cutting edge of sexual liberation.”<sup>392</sup> He said he favored both. He labeled pedophilia, that is, sex with children as “sick,” and distinguished “the child molester” from the “normal homosexual,” presumably a man like himself, who engages in sex with adolescent boys or peers.<sup>393</sup>

Homosexuality, Ginder said, is inborn, therefore when a man engages in sodomy, he is doing what is “natural” for him.<sup>394</sup> “...an act of sex is to be judged natural or unnatural not from the quality of the act but from the nature of the agent,” Ginder said.<sup>395</sup>

Ginder admitted that “gay” sex was characterized by promiscuity and violence. Of the former, he said that since “relatively few gays are provided with a congenial mate on a permanent basis, promiscuity is the usual thing.”<sup>396</sup> On the issue of violence, he explained, “every animal, including man feels let down” after sex. For homosexuals this letdown “is translated into disgust and guilt,” and the result is often “mayhem and murder,” he said.<sup>397</sup>

In 1976, one year after the publication of *Binding With Briars*, Bishop Vincent M. Leonard, Wright’s successor, stripped Ginder of his priestly faculties. In 1978, Ginder was arrested and convicted of sodomizing two 16-year-old boys and sentenced up to four years in prison. He died in 1984 at the age of 70 in a car accident.<sup>398</sup> Ginder’s criminal record was kept under tight wraps by the Diocese of Pittsburgh until diocesan officials were forced to open church records in the wake of clerical pederast scandals that have rocked the nation.

### **Bishop Wright and the Pittsburgh Oratory**

When Bishop Wright came to Pittsburgh, he introduced the Pittsburgh Oratory into the diocese, ostensibly out of a pastoral concern for Catholic students, staff, and professors at the University of Pittsburgh and other secular universities and colleges located in downtown Oakland, a stone’s throw from St. Paul’s Cathedral, the official parish of the Bishop of Pittsburgh.

The Congregation of the Oratory, founded by Saint Philip Romolo Neri (1515–1595), the Apostle of Rome, is an order of priests and brothers who come together without the vows, oaths or promises commonly associated

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with religious orders, that is, Oratorians take no vow of poverty, chastity and obedience, but freely elect to follow them. Each Oratory is autonomous.<sup>399</sup> This loose structure has made the Oratorians a favorite object of homosexual colonization, especially in the United States.

Wright contacted the Rock Hill Oratory in South Carolina and the Birmingham Oratory in England, John Henry Cardinal Newman's own community, to help establish the Pittsburgh Oratory. By 1961, there was a core group of Oratorians headquartered in Oakland and by 1968 the Congregation of the Oratory of St. Philip Neri was canonically erected in the diocese.

In addition to the community's home in Oakland, the Pittsburgh Oratorians acquired rural property in Ligonier, Pa. where they built a retreat house for the order and their student guests. There are currently five Oratorians in the Pittsburgh community.

In December 1993, *Out* magazine, Pittsburgh's "gay" newspaper carried a "Letters to the Editor," on the homosexual crisis within the Pittsburgh Oratory.<sup>400</sup> The short, poignant letter was written by Stephen A. Knowlton who acknowledged he was dying of AIDS. Knowlton said he wanted to speak out against the sexual predators at the Oratory so he could meet his Maker with a clear conscience.

Knowlton opened his letter with the question, "If homosexual relations are 'intrinsically evil,' then why are so many priests and religious men and women so actively involved in expressing their homosexuality in overt sexual ways?"<sup>401</sup>

Knowlton answered his own question by pointing his finger at the Pittsburgh Oratorians. He said that while these priests and seminarians run around in cassocks and outwardly give the appearance of being orthodox, they were in fact, wolves in sheep's clothing, who used their position to seduce male students from local campuses and gradually introduce them to homosexual practices including sodomy. He cited the Provost of the Order and his Vicar as examples of predatory priests who use their position and their charm to lure young men like himself into their web. Knowlton said that the Provost has a homosexual partner who conducts the psychological evaluation for new candidates to the community. "...If he 'likes' them, then they get a good evaluation," Knowlton said. He added that the Provost also has another partner in the Order whom he seduced when the young man was an

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undergraduate at the University of Pittsburgh.

Since the Knowlton letter appeared more than 10 years ago, other sources have indicated to this writer that the Oratory continues to be a vehicle for homosexual solicitation and activity among college-age young men in the Pittsburgh Diocese.

### **Cardinal Wright and Father Wuerl in Rome**

On April 23, 1969, Pope Paul VI appointed Bishop Wright, Prefect of Clergy in the Roman Curia. Five days later, Wright was made a cardinal. As for the 29-year-old Father Wuerl, he remained by the cardinal's side until Wright's death in 1979.

Although Cardinal Wright had a reputation for "conservatism" and "orthodoxy," especially in pro-life circles in the United States, his actions as Prefect of the Congregation for the Clergy under Paul VI continued to reflect his "progressive" mindset.

When the battle broke out at Catholic University of America over *Humanae Vitae* in late 1968, Cardinal Wright came down in favor of the dissenting priests over Washington's Patrick Cardinal O'Boyle. Wright sent an auxiliary bishop, Bishop Joseph Bernardin no less, to mediate the dispute, leaving O'Boyle humiliated and high and dry to fend for himself as no member of the American hierarchy, save one, had the courage to come to his aid.

Another example of Wright's "progressivism" occurred the following year when the traditionalist French village priest and author of *Letters of a Country Priest*, the Abbé Louis Coache was suspended *a divinis*.<sup>402</sup>

According to Rome reporter Mary Martínez, the Abbé had sensed the winds of change in the early years of the Second Vatican Council and decided to revive a Catholic custom that had long fallen into disuse in France—the open-air Corpus Christi procession in honor of the Blessed Sacrament. Soon, said Martínez, hundreds of Catholics were flocking to Monjavault in Burgundy, France "to join in the procession, singing and praying as they walked behind the Sacred Host held high in its glittering monstrance, behind the deacons swinging incense and the little girls scattering flowers."<sup>403</sup>

Abbé Louis Coache's own progressive bishop was horrified at this outward display of Catholic piety and in 1968 demanded that the processions be stopped. They were. But the Abbé's writings especially his criticism of the Council remained in circulation.

The spring following his suspension, the Abbé, a canon lawyer, took his case to the Congregation for the Clergy headed by Cardinal Wright. “But the American prelate, apparently nonplused, turned the matter over to Cardinal ~Seper and the Congregation for the Doctrine of the Faith,” said Martínez, and Abbé Coache was forced to leave his flock and take up residency at an abandoned Dominican convent in the Burgundian hamlet of Flavigny where he established a retreat house to continue God’s work.<sup>404</sup>

The Abbé Louis Coache Affair was neither the first nor the last of a long list of actions that demonstrated Wright’s liberal tendencies in matters of faith and morals.

### **Cardinal Wright Buried in Boston**

During Wright’s final years in Rome, Father Wuerl took full-time care of the cardinal who was confined to a wheelchair with crippling arthritis and was granted the privilege of entering the conclave with Cardinal Wright that elected Karol Józef Wojtyla to the papacy.

Cardinal Wright died in Boston on August 10, 1979.

His funeral Mass took place at Holy Name Church in West Roxbury and was attended by 11 cardinals and bishops and over 300 priests from the Boston area as well as hundreds of Catholic faithful. The principal celebrant was Humberto Cardinal Medeiros of Boston assisted by Msgr. Donald Wuerl. The 150-car cortege started from the Wright’s boyhood parish and ended at Holyhood Cemetery in Brookline where the prelate was laid to rest beside the graves of his parents.<sup>405</sup>

On September 24, 1979, Fr. Wuerl wrote a glowing tribute to Cardinal Wright for the Vatican newspaper *L’Osservatore Romano* in which he lauded the deceased Prince of the Church as a man of unshakable faith, who spoke out on social justice, racial intolerance, brotherly love, community solidarity, peace, fair housing, proper education, care of the elderly, inspiration of youth, and protection of the underprivileged.<sup>406</sup>

“Anyone who knew Cardinal Wright knew his love of children,” Wuerl wrote. “He saw so much possibility in them,” he said.

And so might Catholics have continued to been fooled into believing were it not for the courageous testimony of William Burnett.

### **Wuerl Rides Wright’s Coattails to a Bishopric**

After Cardinal Wright’s death, Msgr. Wuerl returned home to Pittsburgh to

await his ecclesiastical destiny, which, given the many important connections he had made in Rome as Wright's protégé, appeared to be very promising.

From 1980 to 1985, Fr. Wuerl served as Vice Rector and Rector of St. Paul Seminary. The seminary had a reputation for rampant homosexuality going back to the days of Bishop Wright.

On January 6, 1986, Pope John Paul II, assisted by Agostino Cardinal Casaroli and Bernardin Cardinal Gantin, ordained Msgr. Wuerl Auxiliary Bishop of Seattle. Wuerl, a "compromise" candidate of AmChurch, was assigned to monitor the "orthodoxy" of the troublesome Archbishop Raymond Hunthausen and to whip the old Modernist scoundrel into shape.

Finally, on March 25, 1988, the pope sent Bishop Wuerl back to his own town as the Ordinary of the Diocese of Pittsburgh, where Wuerl remains ever hopeful that Rome will reward him someday with a larger and more prominent diocese.<sup>407</sup>

### **Bishop Wuerl and Pittsburgh "Gays"**

In the summer of 1996, the Baltimore-based anti-classroom-sexinstruction organization, Mother's Watch featured a lengthy article titled, "Bishop Wuerl's Magnificent Obsession," a scathing critique of Wuerl's first eight years in the Diocese of Pittsburgh.<sup>408</sup>

The segment dealing with Wuerl's exceptional relations with the members of the Pittsburgh "gay" community who refer to the bishop as "Donna" Wuerl, is most instructive.

The reader may recall that when Wuerl was appointed an auxiliary of Seattle, one of his first tasks was to clean out Hunthausen's diocesan homosexual stables. This included severing the close ties between the Archdiocese of Seattle and Dignity. Cardinal Ratzinger had ordered that "the Archdiocese should withdraw all support from any group that does not unequivocally accept the teaching of the Magisterium concerning the intrinsic evil of homosexual activity," and certainly, Dignity never hid the fact that it was pro-"gay," nevertheless Hunthausen needed considerable persuasion to make the break with Dignity.<sup>409</sup>

Yet, after Donald Wuerl was posted to the Diocese of Pittsburgh, he permitted Dignity/Pittsburgh Masses to continue for eight more years in not *one* but *two* parishes, St. Elizabeth in the Strip District and St. Pamphilus in the Beechview section of Pittsburgh. Dignity/Pittsburgh was one of the last

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chapters to be evicted from Catholic facilities in the United States. According to *Pittsburgh Post-Gazette* staff writer Ann Rodgers-Melnick, “Banning Dignity was a sad moment for Wuerl.”<sup>410</sup>

In 1988, there was much diocesan fanfare when Bishop Wuerl openly opposed a “gay rights” ordinance in Pittsburgh. Catholic groups such as the Knights of Columbus were on hand to testify against the measure and the ordinance failed. Press clippings were sent to Rome to demonstrate how Bishop Wuerl was taking charge. About a year and a half later, the ordinance passed quietly without a peep from the Chancery. The Knights of Columbus were silent. No representative of the diocese appeared at the hearings. No news clippings went to Rome. On March 21, 1990, a “gay rights” amendment was approved to Pittsburgh’s Human Relations Act making it illegal to discriminate in housing, employment and public accommodations based on “sexual orientation.”

St. Elmo’s is a bookstore owned by Bill Nist, a former president of Pittsburgh/Dignity. St. Elmo’s has been permitted by the Pittsburgh Diocese to exhibit its pro-homosexual propaganda for years at official diocesan functions.

Sister Marguerite Kropinak, a Sister of St. Joseph and radical prolesbian feminist has worked in the Pittsburgh Diocese as Parish Social Ministry Director of Catholic Charities and a Master Catechist.

Kropinak served as chaplain to Dignity and was the National Coordinator of SIGMA (Sisters in Gay Ministry Associated). She was a contributor to New Ways Ministry publications and a “matchmaker” for Dignity. Kropinak has bragged about the Dignity hotline she placed in her convent. The St. Joseph Sisters are a teaching order in Pittsburgh and continue to serve at the good pleasure of the Ordinary of the diocese, Bishop Donald Wuerl.

The renegade diocesan-approved Association of Pittsburgh Priests (APP) is on record as promoting the homosexual agenda of Dignity and Call to Action as well as the ordination of women to the priesthood and a married clergy.

Bishop Wuerl has created his own sex instruction program, *A Catholic Vision of Love* for pre-school to 8th grade parochial school children and CCD and special education students. The course is mandated by the diocese and opting-out by parents is not permitted. The program is a pedophile’s dream come true—innocence destroyed and sexual curiosity initiated even before

latency begins.

Under Wuerl, the Pittsburgh Diocese has become a stomping ground for nationally known doctrinal and moral miscreants including Father (now ex-priest) Matthew Fox, Sister Fran Ferder, Father Robert Nugent, Sister Jeannine Gramick, Father Raymond Brown and howling feminists Rosemary Radford Ruether and Monica Hellwig.

Wuerl has closed many historical ethnic parishes in the Diocese of Pittsburgh including the historic Redemptorist Church of St. Philomena where Saint John Neumann, regarded as “the Father of the Parochial School System” served as pastor from 1844–1847. Bishop Wuerl claimed that the parish was \$370,000 in debt to the diocese when in fact the parish simply owed the diocesan tax.

Wuerl, the Corporation Sole of the Pittsburgh Diocese has sold off St. John the Baptist Church in Lawrenceville that was built in 1907. The historic church was turned into a “brewpub.” The church’s stained glass windows and support columns have remained in tact and the pews cut down and used for seating. On the former altar, behind a 10-foot wall of clear glass, stand stainless steel kettles used for making beer.

Like Bishop Wright, Wuerl has an excellent working relationship with Pittsburgh’s Freemasons.

In 1994, the Pittsburgh Diocese sold the Masonic Fund Society of Allegheny County approximately ten acres of prime land taken from the North Side Catholic Cemetery. The Masons wanted to relocate their Pittsburgh headquarters in order to draw new members to the society and revitalize Freemasonry in Pittsburgh. Wuerl was happy to accommodate the long-time enemies of the Church.

And while the bishop keeps raping ethnic parishes for slush funds, for an undisclosed sum, Bishop Wuerl has a complete forest in Israel named after him.

### **The O’Connell-Spellman Legacy Continues.**

The homosexual legacy of Francis Cardinal Spellman and William Cardinal O’Connell of Boston has followed us into the 21st century. We are currently on the third generation of clerical homosexuals and pederasts that can be directly tied to Spellman and O’Connell and other homosexual prelates of the early 20th century, and if Section IV is any indication, there will be many more generations of clerical homosexuals and pederasts to follow unless

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Rome acts to disinherit the heirs of perversion from the Catholic priesthood and religious life.

#### Notes

1 Definition from David Ehrenstein, *Open Secret—Gay Hollywood 1928–1998* (New York: Wm. Morrow and Co. Inc., 1998), book jacket.

2 The second prelate was George William Cardinal Mundelein of Chicago one of the most liberal and Americanized bishops of his day. In Edward Kantowicz, *Corporation Sole—Cardinal Mundelein and Chicago Catholicism* (Notre Dame, Ind.: University of Notre Dame Press, 1983), the author raises the question of Mundelein's possible homosexuality in response to rumors that were still in circulation in clerical circles in Chicago during the early 1980s when Kantowicz was researching his book. The core of the controversy over Mundelein's alleged homosexuality appeared to have been twofold. First, there was the prelate's unquestionable penchant for having young, handsome, and generally athletic priests at the fore of small circle of his intimates and in the Chancery. Second, was his particular friendship with Father (later Bishop) Bernard James Sheil, who became the cardinal's alter ego and whose liberal radical politics earned him a place beside Mundelein in the history of the Catholic Church in Chicago. Unlike Mundelein who was a New Yorker by birth and a brilliant administrator and financier, Sheil was a Chicagoian, who had turned down a major league baseball contract to become a priest. Ordained in May 1910, the handsome Irishman served in a number of parishes before he attracted Mundelein's attention, at which point his career took off along with his radical politics. According to Kantowicz, in September 1923, Mundelein made Sheil Vice-Chancellor and six months later his Chancellor, two posts for which the young man was eminently unqualified. In May 1924, when Mundelein went to Rome to receive the red hat, he took Sheil with him and obtained for the 35-year-old Sheil the title of Very Reverend Monsignor. Four years later, Sheil became Auxiliary Bishop of Chicago. After Cardinal Mundelein died in 1939, his successor Samuel Cardinal Stritch reluctantly tolerated the radical priest's increasingly bizarre behavior. When Cardinal Cody took over the archdiocese in 1965, he dispatched Sheil to the Diocese of Tucson where Sheil died in relative obscurity on September 13, 1969 at the ripe old age of 81. In reading Sheil's biographical data especially his founding of the Catholic Youth Organization (CYO) one cannot help but be reminded of Father Bruce Ritter's founding of the ill-fated Covenant House in Manhattan for runaways and young drug

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addicts that Ritter turned into a source of power, money and young men for himself. But this view is solely conjecture. As to whether or not the relationship between Mundelein and Sheil had an erotic component, I would have to agree with Kantowicz's conclusion that there is "no direct firsthand evidence" to "prove or disprove" the charge of homosexuality against either man, although "some circumstantial testimony could be interpreted in a homosexual fashion." Perhaps the most convincing evidence that there was no homosexual involvement in either case is that the Homosexual Collective has never claimed either Mundelein or Sheil as one of their own.

3 Cardinal William O'Connell's biographical data were taken from a number of sources including James M. O'Toole, *Militant and Triumphant: William Henry O'Connell and the Catholic Church in Boston, 1859–1944* (Notre Dame, Ind.: University of Notre Dame Press, 1992). O'Toole is Assistant Professor of History at the University of Massachusetts, Boston and author of the *Guide to the Archives of the Archdiocese of Boston*. Also see Dorothy G. Wayman, *Cardinal O'Connell of Boston 1859–1944* (New York: Farrar, Straus and Young, 1955).

4 O'Toole, 74.

5 Ibid., 11.

6 Ibid., 11–12.

7 Ibid.

8 See Axel Madsen, *The Sewing Circle—Hollywood's Greatest Secret: Female Stars Who Loved Other Women* (New York: Carol Publishing Group, 1995).

9 Ibid., 14.

10 O'Toole, 13.

11 Ibid., 15.

12 Ibid., 17.

13 Ibid., 19.

14 Ibid.

15 Wayman, 62.

16 O'Toole, 191. The Black Society or "Neri" were Roman aristocrats who remained loyal to the Papacy after the Italian revolutionary government's occupation of Rome in 1870. They kept the law and rendered to Caesar what was Caesar's, but did not present themselves to the Court of Savoy. 17 O'Toole, 32.

18 See Francis A. MacNutt, *A Papal Chamberlain The Personal Chronicle of*

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*Francis Augustus MacNutt*, ed. Rev. John J. Donovan (New York: 1936), 30, 62.

19 Ibid., 59.

20 Ibid., 150.

21 Ibid.

22 Ibid., 244–251.

23 See footnote 30.

24 O'Toole, 30.

25 Marie C. Buehrle, *Rafael Cardinal Merry del Val* (Houston: Luman Christi Press, 1980), 7. This somewhat saccharine biography lacks footnotes and a bibliography. Also see Cenci Pio, *Il Cardinale Raffaele Merry del Val* (Rome, Turin: 1933), and Vigilio Dalpiaz, *Cardinal Merry Del Val* (Vatican City: 1937). 26 Ibid., 21.

27 Ibid., 135.

28 Ibid., 149.

29 After the death of Pius X, Pope Benedict XV made del Val Secretary of the Holy Office. His residence was relocated to the Palazzina Santa Marta near St. Peter's.

30 "Der Homosexuelle Skandal am Papsthofe," *Nord Und Sud*, 136 (Marz, 1911): 429–430. *Nord Und Sud* was published in Berlin from 1877 to 1930 by the Lessing Society. It is listed in the standard bibliography of German literary journals. Gotthold Ephraim Lessing (1729–1781) was a German philosopher and dramatist and is known as the father of German criticism. The original article was printed in Fraktur, the old German typeface. A copy of the article and information on the publication was made available to the author courtesy of the History Outreach Library of the University of Wisconsin at Madison. The following is a literal translation of the article as it appeared in 1911:

"My old pig!" Thus sounds the finest smelling exclamation in the muddy flood of anonymous letters with which countless officials of the Vatican were deluged over a period of two years. The first of these letters arrived as early as the end of January 1909, the last ones in the autumn of 1910. It is rumored that homosexual orgies took place in the dwellings of the Borgias which were renovated after Leo's death at a cost of 300,000 francs and became the official and personal residence of the Cardinal Secretary of State. His Eminence Raffaele Merry Del Val is identified as the hero of the unmentionable sexual aberrations, his comrades in this perverse pleasure

being religious and worldly dignitaries of the papal court. Mr. Patrick Mac Swiney [MacSweeney] had waited too long to bring suit, because he confidently assumed that His Eminence the Cardinal secretary of State as the principal person in these accusations would initiate the suit. Twenty months went by but His Eminence never found time to sign the indictment. Moreover, by the end of 1910, His Eminence, through his office manager, Msgr. Canali, informed Mr. Swiney that the Irishman should contact the Italian judge on his own. Because of this 11th hour trickery the statute of limitation on 38 of the juiciest letters had run out. As a result, Canali demanded that Mac Swiney should carefully remove all letters that made reference to religious dignitaries of the papal court. Since the Irishman did not follow this deceitful advice, but instead submitted the bundle of letters unseen to the Roman judge, he was stripped through papal dictum of all his titles and honors which he had acquired at a cost of about 50,000 francs. The Cardinal's Secretary, Msgr. Forti, was so unsure and vague before the judge that he left the worst impression as a witness. The police officials Aldisi and Rostagno report about the friend Merry Del Val aka "Count" Fernando del Fierro, that he has been listed in homosexual Rome's little black book for years and preferred the company of young people whose perverse leanings were well known to the authorities. Also, Fierro is still active as "Geheimkaemmerer" (position of trust: e.g. personal secretary). In 1905, another one of these "Geheimkaemmerers," "Baron" MacNut [MacNutt] was sentenced to three months in prison because of personal lewdness with a under age seller of matches at the public plaza of the railroad station. At that time the Cardinal succeeded in removing compromising letters from Mac Nut's apartment in the Doria Palace—See B. Charbonnel "The Truth About the Vatican. The Young Cardinal of the Borgia Apartments." MacNut was the Cardinal's bosom buddy from his days at the seminary in Birmingham and came to Rome at his direct invitation where the influential Prelate procured the papal titles and honors tax free. Since the writing experts could not reach agreement, Fierro was acquitted—due to insufficient evidence and due to the deceitfully arranged lapse in the statute of limitations of 1910 of all the letters. However this did not end the scandal. In a predicament, the Cardinal's Mexican favorite denounced a fourth "Geheimkaemmerer," the "Baron" Du Mesnil in Paris, as the author of the anonymous letter writings; Du Mesnil, by telegraphic transmission, initiated suit against Fierro. Now at a new time the Roman judge will be presented by the Holy Walpurgis Night

with more newfangled horror stories from the old Borgia chambers. The charges against del Val need to be put in the context of the anti-clerical sentiments that ravaged Italy and other European nations during the early 1900s. For example, on July 28, 1903, the newspaper *Italia* launched an attack on what it said was a group of intriguers bent on taking over the Vatican— this “camarilla” was said to include Merry del Val, Rampolla’s protégé Giacomo Della Chiesa, the future Benedict XV, and papal chamberlain, “Franz” MacNutt who is cited in the *Nord Und Sud* article. In 1910 an antipapal wave supported by the Masonic press hit Rome and other major sees in which clerical scandals were exposed or invented to stir up anti-Church sentiment. Rome’s anti-Catholic mayor, Ernest Nathan hit away at papal authority and ministry. Unfortunately, a complete biography of del Val does not exist. According to Gary Lease, author of *Oddfellows in the Politics of Religion—Modernism, National Socialism and German Judaism* (Berlin: Mouton de Gruyter, 1995), after del Val’s death in 1930 following an emergency appendectomy, Sacred Heart Sister Francis Alice Forbes was asked to write a biography of del Val. The main source for the biography was the correspondence between the late cardinal and his English cousin, the Rev. Denis Sheil. However, Del Val’s former private secretary Father Nicolo Canali, who is also mentioned by name in the *Nord Und Sud* article, objected to the nun’s too liberal use of the correspondence and the book was severely edited before it was published in 1932. Lease said that Canali had plans for his own biography of del Val that he hoped would serve as the basis for the eventual beatification and canonization of his master. In the mid-1950s, the papers of Rev. Sheil were sent to Canali, but they mysteriously disappeared and never reached their destination which was the Congregation for the Causes of Saints in Rome. Then in 1961, shortly after the death of Canali, Lease reported that “a mysterious fire swept through his study destroying the unpublished papers of Merry del Val.” A biography of del Val was published in 1965 by Jose Javierre. It consists of speeches and official documents that Canali put together with the help of Pio Cenci, archivist of the Secret Vatican Archives. Merry del Val’s cause for beatification was officially opened in Rome in 1975 by Pope Paul VI.

31 Wolff, 121–122.

32 O’Toole, 34.

33 Ibid., 176–177.

34 Ibid. 177.

- 35 Ibid., 177–178.  
36 Ibid., 41, 82.  
37 Ibid., 44.  
38 Ibid., 59, 93.  
39 Ibid., 177.  
40 Ibid., 74.  
41 Ibid.  
42 Ibid.  
44 Ibid., 178.  
45 Ibid., 87.  
46 Ibid.  
47 Ibid., 284.  
48 Ibid., 100.  
49 Ibid., 85.  
50 Ibid., 86.  
51 Ibid., 83.  
52 Ibid., 102.  
53 Ibid., 174.  
54 Ibid.  
55 Ibid., 106–108.  
56 Wayman, 188–189.  
57 O’Toole, 108.  
58 Stephen Kurkjian, “Fate of Cardinal’s crypt pondered—Archdiocese might ask to move body,” *Boston Globe*, 5 December 2003.  
59 O’Toole, 107.  
60 Ibid., 55.  
61 Ibid.  
62 Ibid.  
63 Ibid., 135.  
64 Ibid.  
65 Ibid., 293.  
66 Ibid., 152.  
67 Ibid., 293.  
68 Ibid., 179, 181.  
69 Ibid., 179.  
70 Ibid., 178.  
71 Ibid., 178–179.

72 Ibid., 181.

73 Ibid., 182.

74 Ibid., 183.

75 Ibid., 184.

76 Ibid.

77 Ibid., 174.

78 Ibid., 187.

79 Ibid. According to O'Toole, sometime during the 1950s, Archbishop Richard Cushing of Boston found the sickly Toomey living in squalid conditions. Cushing brought him to a Catholic hospital for treatment and reconciled him with the Church before Toomey died.

80 Ibid., 176.

81 Ibid., 192.

83 Ibid., 188.

84 Ibid., 189.

85 For a history of the Black Hand see Sterling, *Octopus—The Long Reach of the Sicilian Mafia*.

86 O'Toole, 191.

87 Ibid.

88 Ibid.

89 Ibid.

90 Ibid.,

91 See Lawrence R. Murphy, *Perverts by Official Order The Campaign Against Homosexuals by the United States Navy* (New York: Harrington Park Press, 1988), 3.

92 There were unconfirmed reports that Father Francis Spellman had provided Rome with some of the incriminating evidence used against Father James O'Connell.

93 O'Toole, 193. According to O'Toole, James O'Connell kept the name of Roe and continued to live in New York. He never saw his uncle again. The couple had no children. No attempt was made to recover the money he embezzled from Church funds that was reported to be about three quarters of a million dollars excluding insurance profits that he had deep-sixed. James died on November 29, 1948, four years after the death of his uncle, Cardinal O'Connell.

94 John Cooney, *The American Pope: The Life and Times of Francis Cardinal Spellman* (New York: Times Books, 1984), 26.

- 95 M.C. Devine, *The World's Cardinal* (Boston: Daughters of St. Paul, 1964), 173.
- 96 Paul H. Murphy with R. Rene Arlington, *La Popessa* (New York: Warner Books, 1983), 133.
- 97 O'Toole, 230.
- 98 Ibid.
- 99 The early biographies of Spellman, as was the case with biographies of virtually all Catholic prelates of his era, were highly sanitized and edifying. Officially-approved texts such as Robert I. Gannon, SJ, *The Cardinal Spellman Story* (Garden City, New York: Doubleday & Co., 1962) and Warren Steibel, *Cardinal Spellman—The Man*, (New York: Appleton-Century, 1966), based on a documentary by WABC-TV with an interview with Bob Considine, both stress Spellman's meteoric rise to power and his material successes, but contain few references to his personal life.
- 100 See <http://www.rootsweb.com/~irlcar2/spellman.htm> for a short biography of Spellman's maternal grandmother.
- 101 Steibel, 59.
- 102 William V. Shannon, "Guileless and Machiavellian," *New York Times Book Review*, 28 October 1984, sec. VII, p. 11.
- 103 Robert Gannon, 12.
- 104 Ibid., 103.
- 105 Ibid.
- 106 Steibel, 6.
- 107 Robert Gannon, 11.
- 108 Ibid., 15.
- 109 Cooney, 7.
- 110 Robert Gannon, 28.
- 111 Cooney, 14–16.
- 112 Robert Gannon, 28.
- 113 Cooney, 16.
- 114 Domenico Tardini became a bishop and cardinal of the Church and served as Secretary of State under Pius XI and Pius XII. Francesco Borgongini-Duca was made archbishop and appointed Apostolic Nuncio to Italy in 1929. In 1953, Pius XII raised him to the cardinalate and made him a member of the Roman Curia.
- 115 Robert Gannon, 31.
- 116 Ibid., 32.



117 Ibid., 34.

118 Ibid., 35.

119 Ibid.

120 See Murphy, *Perverts by Official Order*. Both Josephus Daniels, head of the Department of the Navy and Franklin Deleno Roosevelt, Assistant Secretary of the Navy, were caught up in the disastrous Newport homosexual sex scandal of 1919 that is vividly documented by Murphy, an admitted homosexual. The fact that homosexual behavior was often tied to illegal drug use and blackmail made the vice a matter of particular concern to Navy officials. 121 In an interview many years later with Bob Considine, Spellman sarcastically remarked that the Army found his disposition to be “lovely and sweet.” 122 Cooney, 37–38.

123 Ibid., 29.

124 Christopher J. Kauffman, *Faith & Fraternalism: The History of the Knights of Columbus 1882–1992* (New York: Harper & Row, 1982), 48. Kauffman stated that during his seven years in Rome, Spellman drew an annual salary from O’Connell of \$1,000. Hearn offered him an annual stipend from the Knights for \$2,400, but Spellman settled for \$900 plus board. When Hearn was forcibly retired from his office in 1932 following a bitter financial battle with Spellman, Galeazzi took Hearn’s place. Gloating over the defeat of his former friend, Spellman wrote in his diary, “Mr. Hearn left for Paris. He has high blood pressure.”

125 Cooney, 36.

126 Cooney, 37.

127 Ibid., 68.

128 Ibid., 42.

129 Paul Murphy, *La Popessa*, 81.

130 Ibid., 87.

131 Ibid., 86–87.

132 The Millenari, *Shroud of Secrecy*, 112.

133 See Pope Pius XI, Encyclical *Non Abbiamo Bisogno*, June 29, 1931 at [www.vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_29061931\\_non-abbiamo-bisogno\\_en](http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_29061931_non-abbiamo-bisogno_en).

On March 14, 1937, Pope Pius XI followed his attack on the Fascist Party with an attack on Nazism in his encyclical *Mit Brennender Sorge* On The Church and the German Reich. The encyclical was drafted by Cardinal Pacelli who was pro-German but anti-Nazis. See

[www.vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_14031937\\_mit-brennender-sorge\\_e](http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_14031937_mit-brennender-sorge_e).

See also Pius XI, *Divini Redemptoris* (On Atheistic Communism) March 19, 1937 at [www.vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_19031937\\_divini-redemptoris\\_en](http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris_en).

134 Robert Gannon, 77.

135 Paul Murphy, *La Popessa*, 135. Wall-to-wall mirrors play a significant role in the décor of homosexual bars and baths. The following description of a mirrored “gay” bar is provided by former Congressman Robert Bauman in his biography *The Gentleman from Maryland* (New York: Arbor House, 1986). “...Beyond the bar at the rear of the large room there is a much wider space with a runway-stage on which the dancing boys take turns performing. A smaller platform in the corner serves a similar purpose. Both areas have large wall mirrors which replicate and multiply the gyrating male bodies, allowing the dancers to simulate obscene rituals with their reflected selves, the ultimate public narcissism.”

136 See Sheldon Marcus, *Father Coughlin—The Tumultuous Life of the Priest of the Little Flower* (Boston: Little, Brown and Company, 1973).

137 Spellman was not in Rome when Cardinal Pacelli was elected to the Chair of Peter. Pacelli was advised by Francesco Cardinal Marchetti Selvaggiani, who had been consecrated by Pacelli’s mentor Pietro Cardinal Gasparri, to tell the controversial American bishop to stay home as his presence in Rome at this critical time would not reflect well on the cardinal. Pacelli took the advice. Spellman took his vacation in Florida and Cuba. On April 30, 1939, Pope Pius XII appointed Marchetti Selvaggiani Secretary of the Holy Office and Prefect of the Roman Curia.

138 In 1939, the Archdiocese of New York included New York City, all the Westchester counties, Albany Buffalo, Rochester, Syracuse and Ogdensburg. There were 2500 priests, 400 parishes, 10,000 nuns and brothers and millions of Catholic laity.

139 Cooney, 98.

140 Ibid.

141 The three distinct categories of membership are (1) Honor and Devotion (reserved for professed Knights with a noble blood line); Grace and Devotion; and Magistral Grace (knighthood only).

142 In addition to maintaining some of its ancient infirmaries and hospice centers in the Holy Land and Europe, much of the Order’s current charitable

attentions are directed at the establishment of modern medical facilities and research centers in Latin and South America, Africa and Asia. The Order operates leprosariums and schools for the deaf and blind and it sponsors pilgrimages to the Shrine of Our Lady of Lourdes in France known for its miraculous healings of body and soul for patients of all ages afflicted with serious ailments. In the aftermath of two World Wars and in cases of natural disasters the Knights of Malta have delivered humanitarian aid of all kinds especially medical assistance. This account of the scandal is based primarily on the work of H. J. A. Sire, *The Knights of Malta* (New Haven: Yale University Press, 1994). See also Roger Peyrefitte, *Knights of Malta* (London: Secker and Warburg, 1960) for a more sensationalized version of the Spellman debacle.

143 After the death of Prince Chigi in 1951, Fra Angelo de Mojana, a Milan attorney took over as Grand Master of the Order in Rome. The Order has since revised its Constitution and adopted new bylaws to bring the Order into the 21st century, but it has continued to uphold the aristocratic tradition of its forebears by limiting membership in its top ranks to heirs of the nobility. When Pope John XXIII ascended the throne of Saint Peter, the powerful influence of both Spellman and Canali on Curial politics rapidly declined, and officials at the Magistral Palace were granted a temporary reprieve. In 1953, the Order in Rome successfully thwarted Spellman's attempt to establish a Western American Association in San Francisco. As for the American Association, following Spellman's death in 1967, Cardinal Cooke took over as the organization's ecclesiastical advisor. Since the mid-1940s, the virtually autonomous American Association has formed controversial alliances with key U.S. government agencies including the Central Intelligence Agency and with private quasi-humanitarian/political organizations such as AmeriCares. Prominent American Knights have included J. Peter Grace, William Simon, William Casey, John Coleman and homosexual predator, Father Bruce Ritter, founder and of Covenant House in New York City.

144 Robert Gannon, 332–335.

145 The revelation that MGM provided abortions for its female stars had been verified in recent years by a number of Hollywood writers including David Ehrenstein, *Open Secret*, Axel Madsen, *The Sewing Circle*, and Neal Gabler, *An Empire of Their Own—How the Jews Invented Hollywood* (New York: Crown Publishers, 1988). The abortions were pawned off as

appendectomies. According to Madsen, Mayer was an adulterer in private life and he maintained “a brothel of whores who were film lookalikes for visiting dignitaries.” 146 Madsen, *The Sewing Circle*, 18.

147 Engel, *McHugh Chronicles*, 92. The debate over the 1941 Roosevelt Administration’s military condom program was carried on in a number of Catholic publications including a scathing series of editorials and articles against the proposal in *America* magazine on 2 August 1941, editorial, “Protected Camp Immorality;” Paul L. Blakely “Morals Versus Health Of The Men In The Camps,” 9 August 1941; and J. Gerard Mears, “Chaplains Labor to Uphold Army Morals and Morale,” 23 August 1941.

148 Engel, 92.

149 Ibid., 93. The story of the Puerto Rico’s struggle against federal Malthusian policies was taken from Annette B. Ramirez de Arellano and Conrad Seipp, *Colonialism, Catholicism and Contraception; A History of Birth Control in Puerto Rico* (Chapel Hill, N.C.: The University of North Carolina Press, 1983).

150 Ibid.

151 Ibid.

152 Ibid., 94.

153 Ibid.

154 Ibid., 94. John Cooney quoted Rev. Albert Nevins on the subject of Spellman’s control of New York City politics. According to Nevins, the cardinal managed politics behind the scene and he controlled Tammany Hall. He said Spellman made judges and other appointments, but you could never prove it. “Nothing on paper. Politics were done through the back door.” However, said, Cooney, Spellman continued to put forth the public image that he was “above politics.”

155 Ibid.

156 Ibid.

157 Ibid., 95.

158 Ibid.

159 Ibid., 95–97.

160 Cooney, 32.

161 Gannon quote from Shannon, “Guileless and Machiavellian.” 162 The immediate cause of the ugly public confrontation between Eleanor Roosevelt and Cardinal Spellman was a series of “My Day” columns that ran in the *World Telegram* during July 1949 in which the former First Lady hailed the

doctrine of the separation of Church and State and expressed her opposition to any form of public tax relief to parochial and church-related schools. Eleanor Roosevelt had always harbored the suspicion that Franklin had married her as a stepping stone to political power and his extramarital love affairs reinforced this bitter reality. After Franklin's death, Eleanor became progressively more radicalized in her professional, political and private life. Eleanor supported a number of Communist front activities and became a spokeswoman for various Sangerite/feminist causes. Unfortunately, Spellman took Eleanor's opposition to parochial schools as a personal attack on him, and he retaliated with a series of "bitchy" letters to the former First Lady that caused an international media sensation. Top Democratic Party officials in New York as well as the American hierarchy were drawn into the bitter conflict. At some point late in their quarrel, Spellman is reported to have made a reference to Eleanor playing the man's part that some insiders interpreted as a moral condemnation of her alleged long-standing lesbian affairs. If true, this would appear a case of the pot calling the kettle black. The matter was ultimately resolved when Pope Pius XII ordered Spellman to apologize to Mrs. Roosevelt. References include: Geoffrey C. Ward, *Closest Companion—The Unknown Story of the Intimate Friendship Between Franklin Roosevelt and Margaret Suckle* (Boston: Houghton Mifflin Co., 1995); Axel Madsen, *The Sewing Circle*; Blanche Wiesen Cook, *Eleanor Roosevelt: Volume One 1884–1933* (New York: Viking Penguin group, 1992) and *Eleanor Roosevelt: Volume 2, The Defining Years, 1933–1938* (New York: Viking Penguin Group, 1999); Rodger Streitmatter, editor, *Eleanor Roosevelt, Lorena A. Hickok, Empty Without You: The Intimate Letters of Eleanor Roosevelt and Lorena Hickok* (New York: Free Press, 1998).

163 See Aristotle, "On Friendship," *Nicomachean Ethics*, Book VIII-IX, translation by W. D. Rose at

<http://guweb2.gonzaga.edu/faculty/calhoun/etexts/ArisNE8-9.html>. 164

"Cookie," Terence Cardinal Cooke and Dr. Vincent J. Fontana were known to be close to Spellman. Both men were very ambitious and both received rich rewards as a result of their friendship with the Cardinal. Cooke succeeded Spellman as the Archbishop of New York and Spellman made the handsome young doctor Director of St. Vincent's and Foundling hospitals.

165 In her idealized biography of Cardinal William O'Connell, Dorothy Wayman claimed that O'Connell was a very prayerful man and that he spent

much time on his knees at the Shrine of Our Lady of Perpetual Help in Roxbury, particularly after his troubles with his nephew, James. The record, however, does not appear to support her claim that O'Connell was deeply religious or pious, although it is likely that the tragic episode with his nephew James probably did bring the cardinal to his knees on more than one occasion. 166 Cooney. 22–23.

167 O'Toole, 75 and Wayman, 239.

168 Robert O'Neill, *Cardinal Herbert Vaughan* (Kent, England: Burns & Oates, 1995), 377.

169 Ibid.

170 Ibid.

171 Ibid., 378.

172 Ibid.

173 Ibid., 487.

174 C. A. Tripp, Ph.D. *The Homosexual Matrix*, 2nd Edition (New York: McGrawHill Co., 1987), 279–280. Tripp contributed the story to John Cooney's original manuscript for *The American Pope* that contained three or four pages on the subject of Spellman's homosexuality. The story also appears in John Loughery's history of gay life in the 20th century, *The Other Side of Silence* (New York: Henry Holt & Company, 1998). Clarence Arthur Tripp was born in 1920 in Denton, Texas and studied at the Rochester Institute of Technology. He served in the Navy and later joined Alfred Kinsey at the Institute for Sex Research in Bloomington, Indiana until Kinsey's death in 1956. Tripp attended the New School for Social Research and earned a doctorate in clinical psychology from New York University. He eventually set up private practice on Nyack, L.I. Tripp was an avowed homosexual. He died of AIDS in 2003. The details of his story appear to be accurate. Theater records indicate that the principle production of *One Touch of Venus* took place at the Imperial Theater during the time period indicated by Tripp.

175 John M. Clum, *Something for the Boys: Musical Theater and Gay Culture* (New York: St. Martin Press, 1999), 69.

176 Cooney, 205. Dr. Ivy Lee, founder of modern public relations, died in 1934, five years before Spellman took over the Archdiocese of New York. His Manhattan firm, Ivy Lee & Associates, that represented Rockefeller interests for decades, was only one of a number of prominent public relations firms Spellman used over his 28 years in New York.

177 For a historical review of homosexual life in the Big Apple from the 1940s to 1990s see Charles Kaiser, *The Gay Metropolis: 1940–1996* (Boston: Houghton Mifflin Company, 1997). See Ina Russell, ed., *Jeb and Dash—A Diary of Gay Life* (Boston: Faber and Faber, 1993) for a more detailed and personal look at closeted homosexual life in the U.S. at the turn of the 20th century. 178 Clum, 57.

179 Ibid.

180 Ibid.

181 Ibid., 69.

182 Ibid.

183 Ibid., 58.

184 It does not lie outside the realm of possibility that gossip of this nature reached the ears of organized crime that has always played a pivotal role in the urban homosexual underworld. Also there were at least three of Spellman's close friends who maintained contact with the Mafia. Knowledge of the cardinal's homosexual life would have opened Spellman up to financial blackmail or extortion by the Mafia, possibly in the awarding of lucrative construction contracts.

185 See Michael Signorile, "Cardinal Spellman's Dark Legacy," *The Gist*, New York Press, 15, no. 18 at

<http://www.nypress.com/15/18/news&columns/signorile.cfm>. 186 See Moore statement to Eric Nadler, in "Sex and the *New York Times*," *Forum*, 15, no. 1 (1985) 10–17, 49–50. See also Philip Nobile and Eric Nadler, "The Pentagon Papers of Sex," *Forum*, 1, (1983) 2–3, 26–46. 187 Tripp, 278.

188 Ibid., 279.

189 Ibid. See also Sharon Churcher, "Daily News: Spellman Book Too Hot to Handle," *The Intelligencer*, October 1, 1984. The article quotes Monsignor Eugene V. Clark, Cardinal Spellman's former private secretary and pastor of St. Agnes Church in Manhattan, who said that any talk about the cardinal's homosexuality was "preposterous." "If you had any idea of [Spellman's] New England background and his Catholicism you would know it was a foolish charge," said Clark. One must take Clark's denial, however, with a grain of salt, as St. Agnes has been home to more than one homosexual priest under Clark's watch.

190 Cooney, 109.

191 Ibid., 332.

192 Christopher Wilson, *Dancing with the Devil—The Windsors and Jimmy*

*Donahue* (New York: St. Martin's Press, 2001). Also Peter Kurth, "Duchess dearest," *Salon Book Review*, 31 January 2001 at

<http://archive.salon.com/books/feature/2001/01/31/duchess/print.html>. 193

*Ibid.*, 88–89.

194 *Ibid.*, 225.

195 Signorile, "Cardinal Spellman's Dark Legacy."

196 Christopher Wilson, 238.

197 *Ibid.*, 256.

198 *Ibid.*, 99.

199 *Ibid.*, 133.

200 See John Malcolm Brinnin, *Truman Capote, Dear Heart, Old Buddy* (New York: Delacorte Press/Seymour Lawrence, 1981), 231. Also George Plimpton, *Truman Capote, In Which Various Friends, Enemies, Acquaintances and Detractors Recall his Turbulent Career* (New York: Nan A. Talese, Doubleday, 1997).

201 Sipe, *Secret World*, 128.

202 *Ibid.*, 228.

203 *Ibid.*, 128.

204 *Ibid.*

205 Nicholas von Hoffman, *Citizen Cohen—The Life and Times of Roy Cohn* (New York: Doubleday, 1988). Also Sidney Zion, *The Autobiography of Roy Cohn* (New Jersey: Lyle Stuart, Inc., 1988).

206 Hoffman, 16.

207 *Ibid.*

208 For a look at Cohn's business misadventures see Dennis King, "To Roy Cohn With Love," *Lyndon LaRouche and the New American Fascism* (New York: Doubleday, New York, 1990).

209 Fr. Leonard Feeney, "More News About Jews and Others," *The Point*, March 1955: 4. Roy Cohn belonged to an ad hoc group that called itself the American Jewish League Against Communism and it was at the recommendation of this group that Cohn received his appointment as Chief Counsel, winning over his opponent Robert Kennedy. The AJLAC was one of Bernard Baruch's numerous political fronts.

210 Hoffman said that Broadway "gay" insider Stephen Cole, actress Tallulah Bankhead's agent, said he knew a local ferry captain who worked on Cohn's yacht and who told him (Cole) that "Franny" Spellman was a frequent visitor on the boat. Also see Esther Newton. *Cherry Grove Fire*



*Island* (Boston: Beacon Press, 1989), 320.  
 211 Hoffman, 279.  
 212 Ibid., 281.  
 213 Ibid.  
 214 Tsang, 95.  
 215 Willie White, "Carlow's Sons and Daughters," *The Carlow Nationalist*, June 1998 at <http://www.rootsweb.com/~irlcar2/spellman.htm>.  
 216 Johansson and Percy, 298.  
 217 Ibid.  
 218 Malachy McCourt, *A Monk Swimming* (New York: Hyperion, 1998), 34.  
 219 Shannon, 11.  
 220 Ibid.  
 221 Michael Cooke, a devout Catholic and a Third Order Franciscan, died in 1961. 222 Information on the early life of Terence Cooke is taken from Benedict J. Groeschel, CFR and Terrence L. Weber, *Thy Will Be Done—A Spiritual Portrait of Terence Cardinal Cooke*, Preface by John Cardinal O'Connor (New York: Alba House, 1990). Father Groeschel is the diocesan postulator of the cause of canonization for Cardinal Cooke begun by Cardinal O'Connor about one year after the cardinal's death.  
 223 Bishop McGuire remained an auxiliary bishop until his death in New York in July 6, 1989.  
 224 Groeschel, 228.  
 225 Ibid., 72.  
 226 The exception was Terence Cardinal Cooke, *Meditations on Mary* (Alba House, NY, 1994). This short writing was written by the young Monsignor Cooke after Cardinal Spellman sent him as a guide for pilgrims traveling to Our Lady of Lourdes Shrine in France in 1958.  
 227 Groeschel, 75.  
 228 Moore biographical data taken from the Secretariat for African-American Bishops of the NCCB/USCC at <http://www.usccb.org/saac/deceased.htm>  
 Deceased African American Bishops.  
 229 Groeschel, 63.  
 230 Michael Motes, "Archbishop Donnellan Recalls Papal Journey," *The Georgia Bulletin* 11 October 1979 at <http://www.georgiabulletin.org/local/1979/10/11/c/>. Also Rita McInerney, "1987 in Review," *The Georgia Bulletin*, 7 January 1988 at <http://www.georgiabulletin.org/local/1988/01/07/b/>.

231 Andy Humm, "Brothers' Keeper," at <http://www.poz.com/archive/june2000/inside/brotherskeeper.html>. 232 Rueda, 351.

233 Ibid.

234 Ibid., 583.

235 Ibid., 585.

236 Ibid., 579–581.

237 Ibid., 581.

238 Ibid.

239 Ibid.

240 Ibid., 583.

241 Ibid., 582.

242 Ibid.

243 Ibid., 351.

244 Ibid., 337.

245 *Sexuality—God's Gift*:—Pastoral Letter of the Most Reverend Francis J. Mugavero, 11 February 1976 appeared in *The Tablet*, the diocesan paper of the Diocese of Brooklyn on February, 12, 1976.

246 Frank DeBernardo, Executive Director, New Ways Ministry, "Ministering in New Ways to Gay and Lesbian Catholics and the Church, January 2, 1999. 247 Barbara Ross and Dave Goldiner, "Priest-sex suit seeks \$300M," *New York Daily News*, 16 October 2002 at <http://www.nydailynews.com/news/v-pfriendly/story/27485p-26107c.html>. The cases cited in the lawsuit go back to 1960, when Bishop Bryan McEntegart was head of the Brooklyn Diocese. Dowd also charged that the diocese maintained a huge slush fund called the Good Shepherd Fund from which it paid out the costs of out-of-court settlements to victims of clerical abuse. On April 18, 2003, a judge in Queen Superior Court dismissed the lawsuit against the Diocese of Brooklyn because of the statute of limitations. Dowd said he would appeal. Daniel J. Wakin, "Lawsuit against Diocese of Brooklyn is Dismissed," *New York Times*, 18 April 2003.

248 Ibid.

249 Ibid.

250 Rueda, 321.

251 Ibid.

252 Biographical details on Hubbard found at <http://www.catholicbook.org/comm/archives/2002/02-170.htm>. 253 See Paul

Likoudis' remarkable *Wanderer* series "Agony in Albany." The series ran for 11 weeks beginning in March 1991 and documented the deliberate process of ecclesiastical deconstruction that went on at every level of diocesan and parish life in the Albany Diocese.

254 Likoudis, *Amchurch Comes Out*, 9.

255 Ibid., 8–10.

256 Ibid., 9.

257 Details of the Wilson Case were taken from Andrew Tilghman, "Worries about priest revealed," *Times Union*, Troy, N.Y. at <http://www.timesunion.com/AspStories/story.asp>. Also, Robert Cristo, "Downstate DA investigating ex-Albany priest," *Record*, 17 September 2004 at <http://www.troyrecord.com>.

258 Brian Nearing, "Bishop accused of having a homosexual relationship in the 1970s," *Times Union*, 4 February 2004.

259 Erin Guggan, "New sex claim surfaces against bishop," *Times Union*, 7 February 2004.

260 Paul Likoudis, "Says Police, D. A. Protecting Hubbard," *Wanderer*, 1 April 2004, p. 1, 6.

261 Paul Likoudis, "Mystery Surrounds Death of priest," *Wanderer*, 26 February 2004.

262 In mid-April 2004, Albany County Coroner Herman Thomas declared that the cause of Fr. Minkler's death was suicide, but thus far, he has refused to make the details of the autopsy public. See Paul Likoudis, "Albany Coroner Rules Priest's Death a Suicide," *Wanderer*, 15 April 2004, p. 8.

263 Guilfoyle's predecessor, Bishop Celestine J. Damiano, a Roman-trained priest of the Diocese of Buffalo and former Apostolic Delegate to South Africa died on October 2, 1967. During the interim five months between the death of Bishop Damiano and the installation of Bishop Guilfoyle, Auxiliary Bishop James L. Schad served as a temporary administrator for the diocese.

264 Installation Commemorative for Bishop James T. McHugh, *Catholic Star Herald*, 16 June 1989, p. 52.

265 Ibid.

266 Ibid.

267 Affidavit of Monsignor Salvatore J. Adamo of March 10, 1998 with two attached letters dated March 3, 1994 from his superior Bishop James T. McHugh of Camden, 1.

268 Ibid., 3.

269 Ibid., 4.

270 Ibid.

271 Ibid., 5.

272 Ibid., 6.

273 Nancy Philips, “Bishop Guilfoyle Cover-up in Camden—A Diocese Fights Through Abuse Claims,” *Philadelphia Inquirer*, 21 July 2002.

274 Adamo Affidavit, 4.

275 Nancy Philips.

276 Bishop James T. McHugh was ordained a priest of the Archdiocese of Newark on May 25, 1957 by Archbishop Peter Leo Gerety.

277 Nancy Philips.

278 O’Connell’s sexual preference for young boys was known to Providence Bishop Louis Gelineau as early as November 1978. Local high school students and altar boys were alerted via the local grapevine to stay away from O’Connell. Still, Gelineau took no action. In 1985, O’Connell was arrested at his parish rectory. He pleaded no contest to 26 counts of sexual contact with three boys, and received a one-year jail sentence. When the Providence police checked O’Connell’s private room at the rectory, they found a chain whip, sex education books and a sexual diary listing each male victim by name.

279 Nancy Philips.

280 Ibid.

281 Ron Goldwyn, “Deceased columnist still agitating—Adamo filed affidavit in 1998 on sex scandal,” *Philadelphia Daily News*, 1 May 2002 at <http://www.philly.com/mld/philly/news/3172205.htm>.

282 “Gay” organizations in the Camden Diocese thrived under Bishop Guilfoyle and his successors. A support group for “gays” and lesbians called Caritas, and a support group for parents of “gays” and lesbians met regularly as part of the diocese’s Family Life Program at the St. Pius X Retreat House in Blackwood.

283 Instead of Rev. Raymond J. Page, Bishop Harrington made Father George E. Rueger, a Worcester native, his auxiliary bishop.

284 Kathleen Shaw, “Teczar’s career path rocky,” *Telegram & Gazette*, 28 September 2002. I am indebted to the research of reporter Kathleen Shaw for this section on Teczar’s early background.

285 Ibid.

286 Kathleen Shaw, “Man sues diocese for hiring Rev. Teczar,” *Telegram & Gazette*, (undated) at

[http://www.worcestervoice.com/Published%20cases/texas\\_suit.htm](http://www.worcestervoice.com/Published%20cases/texas_suit.htm). 287 Ibid.

288 See Chapter 11, endnote 239 for details on Rev. Thomas Kane and the House of Affirmation.

289 Kathleen Shaw, “Testimony begins in priest’s trial,” *Telegram & Gazette*, 19 September 2002 at

[http://www.worcestervoice.com/Published%20cases/testimony\\_begins.htm](http://www.worcestervoice.com/Published%20cases/testimony_begins.htm).

290 Ibid.

291 Kathleen Shaw, “Lewcon recounts wild Cape party,” *Telegram & Gazette*, Sept 21, 2002 at

[http://www.worcestervoice.com/Published%20cases/wild\\_cape\\_party.htm](http://www.worcestervoice.com/Published%20cases/wild_cape_party.htm).

292 Shaw, “Teczar’s career path rocky.”

293 Gary V. Murray, “Worcester Diocese, Rueger added to suit—Texas litigation linked to Rev. Teczar,” *Telegram & Gazette*, 12 March 2004.

294 Gary V. Murray, “Trial to start in sex abuse lawsuit,” *Telegram & Gazette*, 14 September 2002 at

[http://www.worcestervoice.com/Published%20cases/lewcon\\_trial.htm](http://www.worcestervoice.com/Published%20cases/lewcon_trial.htm). 295

Kathleen Shaw, “Teczar’s career path rocky.”

296 Ibid.

297 Kathleen Shaw, “Lewcon recounts wild Cape party,” *Telegram & Gazette*, 21 September 2002 at

[http://www.worcestervoice.com/Published%20cases/wild\\_cape\\_party.htm](http://www.worcestervoice.com/Published%20cases/wild_cape_party.htm).

298 Kathleen Shaw, “Jury rules Teczar committed abuse,” *Telegram & Gazette*, 4 October 2002.

299 See Chapter 14 for details on the Rueger case.

300 Gary V. Murray, “Worcester Diocese, Rueger added to suit—Texas litigation linked to Rev. Teczar,” *Telegram & Gazette*, 12 March 2004.

301 Ibid.

302 Ibid.

303 This report is based on a number of newspaper articles on Father Richard Lavigne and the murder of Danny Croteau including: Kevin Cullen, “Anny’s Story—Death of an Altar Boy—A priest, a boy, a mystery,” *Boston Globe*, 14 December 2003.

304 Ibid.

305 Affidavits of Carl Croteau on Dec. 12, 2003 and 1990s at

[http://www.wggb.com/archive/murders/croteau\\_aff.htm](http://www.wggb.com/archive/murders/croteau_aff.htm).

306 Ibid.

307 Ibid.

308 Ibid.

309 Ibid.

310 Ibid.

311 Kathleen A. Shaw, "Opened file gives abuse details," *Telegram & Gazette*, 2 November 2002. Online at <http://www.telegram.com/static/crisisinthechurch/110202a.html>.

312 Bishop Joseph Maguire, a native of Boston, was ordained a bishop by Humberto Cardinal Medeiros. He was ultra-liberal in his theology and diocesan policies and it is doubtful that the realization that Weldon left him with a growing homosexual/pederast network would have bothered him much. Clerical sex abuser and sodomite Rev. Francis P. Lavelle was ordained by Weldon and served under Maguire, Marshall and Dupré. Bishop Maguire is named as a defendant in a number of Lavigne lawsuits. Maguire's successor, Bishop John Marshall was a more traditional prelate, but was a solid member of the NCCB/USCC Boys' Club. The Worcester-born Marshall attended the College of the Holy Cross and the Seminary of Philosophy in Montreal. He was ordained in 1953, and from 1957 to 1961 served as assistant Vice-Rector at the American College in Rome. In 1972, he became Bishop of Burlington, Vt. In 1981, the Holy Father appointed Bishop Marshall to conduct a study of American seminaries. The Committee of Americans served the general interests of AmChurch and in the end it was much ado about nothing. The issue of rampant homosexuality in U.S. seminaries was glossed over and it was soon business as usual. To his credit when allegations of sex abuse surfaced at the monastery of the Brothers in Brimfield, Bishop Marshall ordered the monks to disband. They refused and left the Church. Bishop Marshall died before completing his third year in office.

313 Deposition of Fr. James J. Scahill, *Susan F. Morris vs. Richard Lavigne, Joseph Maguire, Robert Thrasher and Roman Catholic Diocese of Springfield*, Commonwealth of Massachusetts, Hampden Superior Court C.A. No. 03-241, Part 1: Direct Examination by John Stobierski at <http://www.masslive.com/news/church/index.ssf?/news/church/scahill.html>.

314 Ibid.

315 The Dupré Case is based on numerous articles from Springfield and Boston newspapers including: Eric Convey, "Mass. Bishop named in sex case: Rape allegations vs. Springfield prelate," *Boston Herald*, 20 February 2004, at <http://news.bostonherald.com/localRegional>; Bea O'Quinn

Dewberry, "Dupré accusers tell lurid tale," *Republic*, 20 February 2004.  
316 Marla A. Goldberg, "Bishop Dupré indicted on sexual abuse charges," *Republic*, Springfield, Mass., 24 September 2004. Kevin Cullen, "Bishop is indicted but won't be tried," *Boston Globe*, 28 September 2004. 317 Fr. Bill Pomerleau, "Bishop Timothy McDonnell names Eighth Bishop of Springfield," *Observer*, 2004.

318 Msgr. Francis A. Glenn, R. Stephen Almagno, OFM, Marylynne Pitz, *Shepherds of the Faith 1843–1993* (Pittsburgh: Diocese of Pittsburgh, 1993), 167. This short history of the Bishops of the Catholic Diocese of Pittsburgh was printed and distributed by the Catholic Diocese of Pittsburgh during the mid-1990s.

319 See Dr. Ralph A. Klinefelter, "Celebrating his tenth year," a special tribute to Bishop John Wright appeared in the *Pittsburgh Catholic* in 1969.

320 Limited biographical data on Richard Cardinal Cushing—all of it eminently "edifying" can be found in John H. Fenton, *Salt of the Earth—An Informal Portrait of Richard Cardinal Cushing* (New York: Coward-McCann, 1965) and M. C. Devine, *The World's Cardinal* (Boston: Daughters of St. Paul, 1964). Young Dick Cushing was a product of Irish South Boston, a high school drop out at 14. Less than a year after his first two parish assignments, Cushing showed up at Cardinal O'Connell's door in search of a non-pastoral job. Parish life was not for him. The only things that he was good for, he said, was giving speeches and raising money. O'Connell welcomed the priest into the Chancery and set him to work in the foreign mission office of the Society of the Propagation of the Faith. Cushing did not disappoint. O'Connell consecrated Cushing Auxiliary Bishop of Boston in 1939. In 1944, following the death of Cardinal O'Connell, Pope Pius XII with the approval of Cardinal Spellman of New York, appointed Cushing Archbishop of Boston, but Cushing would have to wait until Pope John XXIII to receive the red hat. Due to his poor understanding of Latin and general disinterest in matters theological, with perhaps the exception of the issue of religious freedom, Cardinal Cushing played only a marginal part in the proceedings of the Second Vatican Council. Cushing resigned from office in September 1970 and died in Boston only three months later on November 2, 1970.

321 Klinefelter, 25.

322 There are countless books and articles and many web sites, both pro and con, devoted to the so-called "Boston Heresy Case." See Michael J. Mazza,

“*Extra Ecclesiam Nulla Salus*: Father Feeney Makes a Comeback,” *Fidelity*, December 1994, available online at

<http://www.petersnet.net/browse/963.htm>. Articles in defense of the doctrine *Extra Ecclesiam Nulla Salus* are found at the St. Benedict Center (Richmond, New Hampshire) site at

<http://www.catholicism.org/pages/outside.htm>. The Timeline is based on Brother Robert Mary, MICM Teriary, *Father Feeney and the Truth About Salvation*, St. Benedict Center, at <http://www.catholicism.org>.

323 The issues of baptism by desire and baptism of blood were not a principle part of the original Feeney controversy. These matters were raised in 1952 with the publication of *The Bread of Life* by Father Feeney.

324 Brother Robert Mary, MICM Teriary, *Father Feeney and the Truth About Salvation*, St. Benedict Center web site at

<http://www.catholicism.org/TTAS/contents.htm#contents>.

See Part I, Chapter Two—The Compromisers,

[http://www.catholicism.org/TTAS/chapter\\_2.htm](http://www.catholicism.org/TTAS/chapter_2.htm).

325 Ibid.

326 Ibid. The famous Francesco Cardinal Marchetti Selvaggiani letter of August 8, 1949, is available on line at [www.petersnet.net/browse/1467.htm](http://www.petersnet.net/browse/1467.htm). The cardinal was a close friend of Bishop John Wright and ordained Wright to the priesthood in Rome. The letter is written in the style of Wright and this writer concurs with the opinion that it was in fact drafted by Wright himself and sent to the Congregation for its signature.

327 See Brother Robert Mary, Part I Chapter Three—The Excommunication [http://www.catholicism.org/TTAS/chapter\\_3.htm](http://www.catholicism.org/TTAS/chapter_3.htm).

328 In October 1989 the community moved to its present site in the Diocese of Manchester, New Hampshire.

329 See Brother Mary, Part I Chapter Four—The Reconciliation

[http://www.catholicism.org/TTAS/chapter\\_4.htm](http://www.catholicism.org/TTAS/chapter_4.htm).

330 After all, what were Pope Pius IX’s encyclical *Syllabus Errorum* and Pope Leo XIII’s Apostolic letter *Testem Benevolentiae Nostrae*, if not blanket condemnations and anathematizations of teachings habitually propagated by AmChurch—teachings that by 1945 had become a staple of so-called higher education in Catholic colleges and universities in the United States.

331 Brother Robert Mary, Part I, Chapter Two—The Compromisers,

[http://www.catholicism.org/TTAS/chapter\\_2.htm](http://www.catholicism.org/TTAS/chapter_2.htm).

332 Cushing at Chapter 2: [http://www.catholicism.org/TTAS/chapter\\_2.htm](http://www.catholicism.org/TTAS/chapter_2.htm).



333 Klinefelter, 25.

334 See Glenn, Almagno, and Pitz. For an excellent review of Judeo-Masonry and the B'nai B'rith's Anti-Defamation League see Fr. Francesco Ricossa, "John XXIII and the Jews: Jules Isaac," *Sodalitium*, French edition, no. 40, January 1996, "The Pope of the Council" (Trans Et Alia, II, no. 3); Fr. Curzio Nitoglia, "The Cabala," *Sodalitium*, May 1993 (TransDoc I, no. 1, 4 September, 2000); and "Counter-Revolutionaries and Judaeo-Masonry," *Sadalitium*, French edition, June–July, 2000, (Trans Et Alia, I, no. 5, December, 2000). All the documents were translated by American journalist Suzanne Rini. The doctrine of *Extra Ecclesiam Nulla Salus* was and remains untenable to the Jew as it repudiates Judaism as a legitimate path of salvation.

335 See Mary Ball Martínez, *The Undermining of the Catholic Church*, First Edition (Mexico: 1991), 33. The last clear condemnation of Freemasonry was issued by Pope Leo XIII. After Leo XIII took on Mariano Cardinal Rampolla del Tindaro as his Secretary of State, there were no further condemnations of Freemasonry.

336 Klinefelter, "1964–1966."

337 See Brother Robert Mary, Chapter I at [http://www.catholicism.org/TTAS/chapter\\_1.htm](http://www.catholicism.org/TTAS/chapter_1.htm).

338 The statement is found in a letter of Fr. Feeney dated August 25, 1972 written after the visit by Aux. Bishop Lawrence Riley and Fr. Shmaruk on August 23, 1972. Available at

[http://www.catholicism.org/TTAS/chapter\\_5.htm](http://www.catholicism.org/TTAS/chapter_5.htm). 339 Martínez, 98.

340 World Conference on Religion and Peace Records 1967–1984 at <http://www.swarthmore.edu/Library/peace/DG051-099/DG078WCRP.html>.

341 Cornelia R. Ferreira, "One-World Church Expected This Year," Christian Order Limited, March 1997, online at <http://www.petersnet.net/browse/166.htm>.

342 Cardinal William O'Connell officiated at the marriage of John Rock to Anna Thorndike in 1925.

343 Letter dated Feb 2, 1965, to Dr. Herbert Ratner from a priest at Boston College High School who served as a chaplain from 1933–1934 at Boston City Hospital, which unlike Boston Lying-In, was a true Catholic hospital at the time.

344 By 1947, Rock had aligned himself with Planned Parenthood and their Masonic allies who were at the helm of the campaign against the Comstock Laws. Rock co-authored *Voluntary Parenthood* published by Planned

Parenthood. The anti-natalist organization was well into the surgical abortion business by this time. In addition to promoting “family planning,” Rock did not shy always from endorsing compulsory population control by the State.

345 Arthur T. Hertig, M.D., “A Fifteen-Year Search for First State Human Ova,” *JAMA*, 261, no. 3, (Jan. 20, 1989).

346 Ibid.

347 Ibid.

348 Herbert Ratner, M.D., “A Catholic Viewpoint,” *Commonweal*, 5 July 1963, 393.

349 Hertig.

350 See Menkin, Marian F. & Rock, John, MD, “In vitro fertilization and cleavage of human ovarian eggs. *Am. J. of Ob. & Gyn.*, 55, (March, 1948), 440–452. 351 Ibid.

352 Malcolm Gladwell, “John Rock’s Error,” *New Yorker*, 13 March 2000, 52. 353 Barbara Ehrenreich, “Bitter Pill,” *New York Times*, 6 March 1983, a review of Loretta McLaughlin, *The Pill, John Rock and the Church—The Biography of a Revolution* (Little, Brown & Co. 1982).

354 John Deedy, “The Pill & the Pew,” *Commonweal*, 17 June 1983, 375.

355 Ehrenreich.

356 Ehrenreich.

357 Ibid.

358 Ibid.

359 See Carl Henry Davis, M.D., F.A.C.S., W.F. CD, ed. *Gynecology and Obstetrics* (Hagerstown, Maryland: Prior Co., 1941).

360 Ibid.

361 Ibid.

362 Ibid.

363 J. Anthony Lukas, *Common Ground—A Turbulent Decade in the Lives of Three American Families* (New York: Alfred A. Knopf, 1985), 391. Compare Lukas’s statement with that of Wright enthusiast A. E. P. Wall. “When John J. Wright was auxiliary bishop of Boston in the late 1940s there were no public scandals to hint of things to come at the beginning of the next century,” says Wall. See “The Cardinal Wright Page” at <http://www.aepwall.com/Bernardinpage.htm>.

364 Johansson and Percy, 298.

365 During its 54-year history, the Diocese of Worcester has had over 540 incardinated priests. Incardinated priests are those who have been formally

accepted by a diocese. Non-incardinated priests might work within a diocese, but they will ultimately answer to an authority other than the local bishop. Clerical pederast cases in the Diocese of Worcester are closely monitored by the lay-operated Worcester Voice. See

[http://www.worcestervoice.com/DA%20Conte/report\\_February%202004\\_2004.htm](http://www.worcestervoice.com/DA%20Conte/report_February%202004_2004.htm).

366 Kathleen Shaw, "Man charging sex abuse sues oft-transferred priest," *Telegram & Gazette*, 29 June 2004.

367 The priest treating Rev. O'Donoghue at St. Joseph's Abbey is reported to be a former Jewish psychiatrist from New York. A history of the monastery is found at <http://www.spencerabbey.org/history.html>.

368 Kathleen Shaw, "Retired priest facing lawsuit," *Telegram & Gazette*, 21 March 2002.

369 Dianne Williamson, "Apology 'too little, too late,'" *Telegram & Gazette*, 13 January 2002.

370 Kathleen Shaw, "Records on priests targeted," *Telegram & Gazette*, February 15, 2003.

371 Kathleen Shaw, "Retired priest facing lawsuit," *Telegram & Gazette*, 21 March 2002.

372 Kathleen Shaw, "Man charging sex abuse sues oft-transferred priest," *Telegram & Gazette*, 29 June 2004.

373 Ibid.

374 For details on the Servants of the Paraclete see Chapter 11, endnote 239.

375 See Brooks Egerton with Michael D. Goldhaber, "Documents Show Bishops Transferred Known Abuser Church Officials Say Policies Have Since Changed," *Dallas Morning News*, 31 August 1997 at <http://www.bishop-accountability.org/tx-dallas/Dallas-1997-08.htm>.

376 See SNAP's review of the Holley case at <http://www.snap-newmexico.org/Holley%20Parole%20Board%20Decision.htm>.

377 See Bishop Accountability Archives—David Holley <http://www.bishop-accountability.org/specialtopics/transfers/>.

378 Kathleen Shaw, "Holley's parole a mistake N.M. failed to tell molested victims," *Telegram & Gazette*, 13 August 2004.

379 Ibid. For an update on Worcester Abuse Cases see <http://www.worcestervoice.com/>.

380 See Kathleen Shaw, "Conte closes priest sex abuse cases," *Worcester Telegram and Gazette*, May 20, 2003 at

<http://www.telegram.com/static/crisisinthechurch/052003.html>.

381 Gary Wills, "Scandal," *New York Review of Books*, 49, no. 9, 23 May 2002 at <http://www.nybooks.com/articles/15380>.

382 A Bronx native, Frank Reh attended Cathedral College Prep in Manhattan, St. Joseph's Seminary in Yonkers and the North American College and Gregorian University in Rome. His first assignment when he returned to the United States was assistant pastor at St. Patrick Cathedral under Archbishop Spellman. Reh was never a pastor. For a time, while teaching at St. Joseph's, he was a volunteer chaplain at a school for troubled boys in Dobbs Ferry, N.Y. In 1951, Reh became Spellman's Vice-Chancellor and in 1962 Cardinal Spellman got Reh appointed Bishop of Charleston. Two years later, Reh was called to Rome by Pope Paul VI to serve on the Roman Curia and at the North American College as rector. In 1968, Bishop Reh was appointed Ordinary of the Diocese of Saginaw, Mich. where he served until his death in 1994. Bishop Reh played a significant role in the evolution of AmChurch's pro-homosexualist policies for it was under his watch that Father Kenneth Untener, rector of St. John's Provincial Seminary in Plymouth, instituted the Sexual Attitudinal Restructuring (SAR) seminars at the seminary. Reh never publicly rebuked Untener for exposing seminarians to the SAR program. Rather, Untener became Bishop Reh's successor.

383 Ginder, 147.

384 Ibid., viii.

385 Ibid., vii.

386 Ibid.

387 Ibid., 211–212.

388 Ibid., vii., 226.

389 Ibid., 30–31.

390 Ibid., 33, 49.

391 Ibid., 47.

392 Ibid., viii.

393 Ibid., 133.

394 Ibid., 25.

395 Ibid., 138.

396 Ibid., 143.

397 Ibid., 19.

398 *Pittsburgh Post-Gazette*, "5 Pittsburgh priests went to prison," 28 February 2004.

399 For additional information on the Oratorians see <http://quentanarwen.blogspot.com/2002/11/pittsburgh-oratory-well-i-blogged-on.html>.

400 “Letters to the Editor—Catholic Church should get own house in order,” *Out Magazine*, Pittsburgh, (December 1993), 3.

401 Ibid.

402 See Mary Ball Martínez, “Pioneers in the Struggle: Acts of Wright,” *Angelus*, I, no. 12 (December 1978) at

[http://sspx.ca/Angelus/1978\\_December/Pioneer\\_Struggle.htm](http://sspx.ca/Angelus/1978_December/Pioneer_Struggle.htm). 403 Ibid.

404 Ibid.

405 For a detailed description of the Wright funeral see A.E.P. Wall, “Popes’ counselor buried in boyhood parish,” *The Chicago Catholic*, August 24, 1979. Wall was a copy editor for *The Worcester Telegram* when Wright became the first Bishop of Worcester. Later Wall was appointed by Bernardin to work at National Catholic News Service. In his essay, “Gay issues in religion underscore the value of theology over hyperbole,” Wall wrote, “This is a time for gay scholarship in theology and scripture, and for working to influence religious thinking. This may not be as formidable as it seems. Countless Catholic priests, bishops, archbishops and cardinals live inside closets, not confessionals. Other priests who are not gay are sympathetic with gays, lay and clerical, and with their parents and siblings and even second cousins once removed.”

<http://www.aepwall.com/wallpapergayclergy.htm>.

406 Chris Crytzer, “Cardinal John Wright recalled 25 years later,” *Pittsburgh Catholic*, 6 August, 2004, p. 6. The article ends with Bishop Wuerl commenting, “Even as his health gave up, his legs weakened and his eyes failed, he never lost the vision of the light.” A strange epitaph that more closely resembles a Masonic testimonial than anything remotely Catholic.

407 Since Bishop Wuerl was installed as the 11th bishop of Pittsburgh he had enjoyed the uncritical homage of *The Pittsburgh Press/Pittsburgh Post Gazette* with his own public relations girl Friday, *PPG* religion editor Ann Rodgers Melnick, an Episcopalian. Each time an important See has opened up in the United States, Bishop Wuerl, who takes no trouble to hide his driving ambition, has publicly announced that he is “ready to serve” where ever Rome chooses to send him. Some of Melnick’s columns in the *PP* and *PPG* include: “Spirituality Is His Specialty,” 12 March 1989; “Papal Selection May Prophecy Higher Calling For Wuerl,” 31 August 1990; “Bishop A Whirlwind At National Conference,” in which Melnick described

Wuerl as a “rising star,” 21 November 1993; and “The Bishop Moves Ahead—Insight—Cardinal Virtues” 24 March 1996. In the latter article Melnick describes Bishop Wuerl in a rather ethereal light. “At 55, Wuerl is 5 feet, 11 inches tall and aesthetically thin from exercise and abstemious living,” she said. “Beneath meticulously trimmed silver hair, his huge hazel eyes are the centerpiece of an expressive face. When he is not pleased, his jaw tightens and his lips become a thin grim line. But when Wuerl is happy—and he usually is—his broad smile can light a room” fawned Melnick. Seven months later, Melnick featured another promotional spread for Wuerl in the October 6, 1996 issue of the *Pittsburgh Post Gazette* “Wuerl a cardinal? It’s logical but only the pope knows.” The subtitle read, “Many view Donald W. Wuerl as an able, respected, young Roman Catholic bishop who won’t be in his hometown forever. But of the four archdioceses needing a leader soon, Washington is the most logical for Wuerl, over Chicago, Denver and New York.”

408 The article is written by an anonymous author whom this writer knows to be one of the most dedicated and loyal Catholic souls in Pittsburgh. The full text is available at <http://www.motherswatch.org/WuerlsObsess.htm>.

409 Dr. Gary Bullert, *The Hunthausen File*, 2nd edition (Washington: St. Thomas League, 1992), 69.

410 Ann Rodgers-Melnick, “The Bishop Moves Ahead—Insight—Cardinal Virtues,” *Pittsburgh Press*, 24 March 1996, p. A-14.

## THE HOMOSEXUAL COLLECTIVE

| **The Leonine Prayers** Instituted by Pope Leo XIII in 1884

**Hail Mary** (3 times) Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

**The Hail, Holy Queen** (Salve Regina)

Hail, Holy Queen, Mother of mercy,  
our sweetness, and our hope!

To thee do we cry, poor banished children of Eve.  
To thee do we send up our sighs, mourning and  
weeping in this valley of tears.

Turn then, most gracious advocate, thine eyes of  
mercy toward us.

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And after this exile, show us the blessed  
Fruit of thy womb, Jesus.  
O clement! O loving! O sweet Virgin Mary!

**V.** Pray for us, O holy Mother of God

**R.** That we may be worthy of the promises of Christ.

*Let us pray.* O God, our refuge and our strength, look down in mercy upon  
Thy people who cry to Thee, and by the intercession of the glorious and  
immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy  
blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness  
hear our prayers we pour forth for the conversion of sinners, and for the  
liberty and exultation of our holy Mother the Church.  
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;  
be our protection against the wickedness and snares of the devil. May God  
rebuke him, we humbly pray: and do thou,  
Prince of the heavenly host, by the power of God,  
thrust down to hell Satan and all wicked spirits,  
who wander through the world seeking the ruin of souls.

**R.** Amen

**V.** Most Sacred Heart of Jesus,

**R.** Have mercy upon us. (3 times)

## PRAYERS

### | **The Prayers of Fatima**

O my Jesus, forgive us. Deliver us from the fire of hell. Lead all souls to  
Heaven, especially those in most need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of sinners, and in reparation  
for the sins committed against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee! I ask forgiveness for  
those who do not believe, do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost

I adore Thee profoundly and offer Thee the most Precious Body, Blood, Soul  
and Divinity of Jesus Christ, present in all the tabernacles of the world, in  
reparation for the outrages, sacrileges, and indifferences by which He is  
offended.

And through the infinite merits of His Most

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Sacred Heart and of the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.

### **| Prayer for Priestly Vocations**

O God, we earnestly beseech Thee to bless Thy Church with many vocations to the Holy priesthood: **men** who will serve Thee with their whole strength and gladly spend their lives for Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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*About the Author*

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the

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VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

*Sex Education—The Final Plague*, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was published by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in 1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative

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journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including “Sisters in Rebellion,” and “Pope John Paul II's Theology of the Body—A study in Modernism” go to [www.newengelpublishing.com](http://www.newengelpublishing.com).

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